



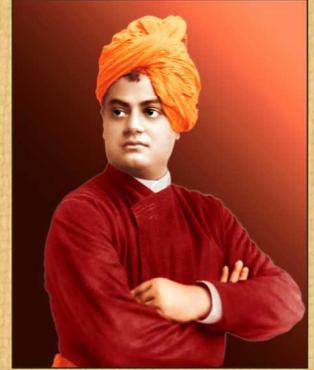
ENGLISH TEXTBOOK

Veda Vibhushan II Year / Uttar Madhyama - II Year / Class XII

MAHARSHI SANDIPANI RASHTRIYA VEDA SANSKRIT SHIKSHA BOARD

(Established and Recognized by the Ministry of Education, Government of India)

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥
Two beautiful winged birds,
Being companions embrace the same tree
Of them the one eats the sweet berry;
The other looks on, all the time, not partaking.



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PREFACE

(In the light of NEP 2020)

The Ministry of Education (Department of Higher Education), Government of India established Rashtriya Veda Vidya Pratishthan in Delhi under the Chairmanship of Hon'ble Education Minister (then Minister of Human Resource Development) under the Societies Registration Act, 1860 (XXI of 1860) on 20th January, 1987. The Government of India notified the resolution in the Gazette of India vide no 6-3/85- SKT-IV dated 30-3-1987 for establishment of the Pratishthan for preservation, conservation, propagation and development of oral tradition of Vedic studies(Veda Samhita, Padapatha to Ghanapatha, Vedanga, Veda Bhashya etc), recitation and intonation of Vedas etc. and interpretation of Vedas in scientific lines. In the year 1993 the name of the organization was changed to Maharshi Sandipani Rashtriya Veda Vidya Pratishthan (MSRVVP) and it was shifted to Ujjain, Madhya Pradesh.

The National Education Policy of 1986 and Revised Policy Formulations of 1992 and also Programme of Action (PoA) 1992 have mandated Rashtriya Veda Vidya Pratishthan for promoting Vedic education. The importance of India's ancient fund of knowledge, oral tradition and employing traditional Guru's for such education was also emphasized in the PoA.

In accordance with the aspirations of the nation, national consensus and policy in favour of establishing a Board for Veda and Sanskrit Education at national level, the General Body and the Governing Council of MSRVVP under the Chairmanship of Hon'ble Education Minister, Government of India, have set up "Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board" (MSRVSSB) in tune with the mandate of the Pratishthan and its implementation strategies. The Board is necessary for the fulfillment of the objectives of MSRVVP as envisioned in the MoA and Rules. The Board has been approved by the Ministry of Education, Government of India and

recognized by the Association of Indian Universities, New Delhi. The bye-laws of the Board have been vetted by Central Board of Secondary Education and curriculum structure have been concurred by the National Council of Educational Research and Training, New Delhi.

It may also be mentioned here that the report of “Vision and Roadmap for the Development of Sanskrit - Ten year perspective Plan”, under the Chairmanship of Shri N. Gopaldaswamy, former CEC, constituted by the Ministry of Education Govt. of India in 2015 recommended for establishment of a Board of Examination for standardization, affiliation, examination, recognition, authentication of Veda Sanskrit education up to the secondary school level. The committee was of the opinion that the primary level of Vedic and Sanskrit studies should be inspiring, motivating and joyful. It is also desirable to include subjects of modern education into Vedic and Sanskrit Pathashalas in a balanced manner. The course content of these Pathashalas should be designed to suit to the needs of the contemporary society and also for finding solutions to modern problems by reinventing ancient knowledge.

With regard to Veda Pathashala-s it is felt that they need further standardization of recitation skills along with introduction of graded materials of Sanskrit and modern subjects so that the students can ultimately acquire the capabilities of studying Veda bhashya-s and mainstreaming of students is achieved for their further studies. Due emphasis may also be given for the study of Vikriti Patha of Vedas at an appropriate level. The members of the committee have also expressed their concern that the Vedic recitation studies are not uniformly spread all over India; therefore, due steps may be taken to improve the situation without in anyway interfering with regional variations of recitation styles and teaching method of Vedic recitation.

It was also felt that since Veda and Sanskrit are inseparable and complementary to each other and since the recognition and affiliation problems are same for all the Veda Pathashalas and Sanskrit

Pathashalas throughout the country, a Board may be constituted for both together. The committee observed that the examinations conducted by the Board should have legally valid recognition enjoying parity with modern Board system of education. The committee observed that the Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain may be given the status of Board of Examinations with the name “Maharshi Sandipani Rashtriya Veda Sanskrita Vidya Parishat with headquarters in Ujjain which will continue all programs and activities which were being conducted hitherto in addition to being a Board of Examinations.

The promotion of Vedic education is for a comprehensive study of India’s glorious knowledge tradition and encompasses multi-layered oral tradition of Vedic Studies (Veda Samhita, Padapatha to Ghanapatha, Vedanga, Veda Bhashya etc.), recitation and intonation, and Sanskrit knowledge system content. In view of the policy of mainstreaming of traditional students and on the basis of national consensus among the policy making bodies focusing on Vedic education, the scheme of study of Veda stretching up to seven years in Pratishthan also entails study of various other modern subjects such as Sanskrit, English, Mathematics, Social Science, Science, Computer Science, Philosophy, Yoga, Vedic Agriculture etc. as per the syllabus and availability of time. In view of NEP 2020, this scheme of study is with appropriate inputs of Vedic knowledge and drawing the parallels of modern knowledge in curriculum content focusing on Indian Knowledge System.

In Veda Pathashala-s, GSP Units and Gurukula-s of MSRVVP, affiliated to the Board transact the curriculum primarily based on oral tradition of a particular complete Veda Shakha with perfect intonation and memorization, with additional subsidiary modern subjects such as English, Sanskrit, Mathematics, Science, Social Science and SUPW. Gradually, the Veda Pathashala-s will also introduce other skill and vocational subjects as per their resources.

It is a well-known fact that there were 1131 shakha-s or recensions of Vedas; namely 21 in Rigveda, 101 in Yajurveda, 1000 in Samaveda and 9 in Atharva Veda. In course of time, a large number of these shakhas became extinct and presently only 10 Shakhas, namely, one in Rigveda, 4 in Yajurveda, 3 in Samaveda and 2 in Atharvaveda are existing in recitation form on which Indian Knowledge System is founded now. Even in regard to these 10 Shakhas, there are very few representative Vedapathis who are continuing the oral Vedic tradition/ Veda recitation/Veda knowledge tradition in its pristine and complete form. Unless there is a full focus for Vedic learning as per oral tradition, the system will vanish in near future. These aspects of Oral Vedic studies are neither taught nor included in the syllabus of any modern system of school education, nor do the schools/Boards have the systemic expertise to incorporate and conduct them in the conventional modern schools.

The Vedic students who learn oral tradition/ recitation of Veda are there in their homes in remote villages, in serene and idyllic locations, in Veda Gurukulas, (GSP Units), in Veda Pathashala-s, in Vedic Ashrams etc. and their effort for Veda study stretches to around 1900 – 2100 hours per year; which is double the time of other conventional school Board's learning system. Vedic students have to have complete Veda by-heart and recite verbatim with intonation (*udatta, anudatta, swarita etc.*); on the strength of memory and guru parampara, without looking at any book/pothi. Because of unique ways of chanting the Veda mantras, unbroken oral transmission of Vedas and its practices, this has received the recognition in the UNESCO-World Oral Heritage in the list of Intangible Cultural Heritage of Humanity. Therefore, due emphasis is required to be given to maintain the pristine and complete integrity of the centuries old Vedic Education (oral tradition/ recitation/ Veda knowledge Tradition). Keeping this aspect in view the MSRVVP and the Board have adopted unique type of Veda curriculum with modern subjects like Sanskrit, English, Vernacular language, Mathematics, Social

Science, Science, Computer Science, Philosophy, Yoga, Vedic Agriculture etc. as well as skill and vocational subjects as prescribed by NEP 2020.

As per Vedic philosophy, any person can become happy if he or she learns both *Para-Vidya and Apara-Vidya*. The materialistic knowledge from the Vedas, their auxiliary branches and subjects of material interest were called *Apara-Vidya*. The knowledge of supreme reality, the ultimate quest from Vedas, Upanishads is called *Para-Vidya*. In all the total number of subjects to be studied as part of Veda and its auxiliaries are fourteen. There are fourteen branches of learning or *Vidyas* - four Vedas, Six Vedangas, Mimamsa (Purva Mimamsa and Uttara Mimamsa), Nyaya, Puranas and Dharmashastra. These fourteen along with Ayurveda, Dhanurveda, Gandharvaveda and Arthashastra become eighteen subjects for learning. All curriculum transaction was in Sanskrit language, as Sanskrit was the spoken language for a long time in this sub-continent.

Eighteen Shilpa-s or industrial and technical arts and crafts were mentioned with regard to the Shala at Takshashila. The following 18 skills/Vocational subjects are reported to be subjects of the study— (1) Vocal music (2) Instrumental music (3) Dancing (4) Painting (5) Mathematics (6) Accountancy (7) Engineering (8) Sculpture (9) Cattle breeding (10) Commerce (11) Medicine (12) Agriculture (13) Conveyancing and law (14) Administrative training (15) Archery and Military art (16) Magic (17) Snake charming (18) Art of finding hidden treasures.

For technical education in the above mentioned arts and crafts an apprenticeship system was developed in ancient India. As per the Upanishadic vision, the vidya and avidya make a person perfect to lead contented life here and liberation here-after.

Indian civilization has a strong tradition of learning of shastra-s, science and technology. Ancient India was a land of sages and seers as well as of scholars and scientists. Research has shown that India had

been a Vishwa Guru, contributing to the field of learning (vidya-spiritual knowledge and avidya- materialistic knowledge) and learning centres like modern universities were set up. Many science and technology based advancements of that time, learning methodologies, theories and techniques discovered by the ancient sages have created and strengthened the fundamentals of our knowledge on many aspects, may it be on astronomy, physics, chemistry, mathematics, medicine, technology, phonetics, grammar etc. This needs to be essentially understood by every Indian to be proud citizen of this great country!

The idea of India like “Vasudhaiva Kutumbakam” quoted at the entrance of the Parliament of India and many Veda Mantra-s quoted by constitutional authorities on various occasions are understood only on study of the Vedas and true inspiration can be drawn only by pondering over them. The inherent equality of all beings as embodiment of “sat, chit, ananda” has been emphasized in the Vedas and throughout the Vedic literature.

Many scholars have emphasized that Veda-s are also a source of scientific knowledge and we have to look into Vedas and other scriptural sources of India for the solution of modern problems, which the whole world is facing now. Unless students are taught the recitation of Vedas, knowledge content of Vedas and Vedic philosophy as an embodiment of spiritual and scientific knowledge, it is not possible to spread the message of Vedas to fulfill the aspiration of modern India.

The teaching of Veda (Vedic oral tradition/ Veda recitation/ Veda knowledge Tradition) is neither only religious education nor only religious instruction. It will be unreasonable to say that Vedic study is only a religious instruction. Veda-s are not religious texts only and they do not contain only religious tenets; they are the corpus of pure knowledge which are most useful to humanity as whole. Hence, instruction or education in Veda-s cannot be construed as only “religious education/religious instruction.”

Terming “teaching of Veda as a religious education” is not in consonance with the judgment of the Hon’ble Supreme Court (AIR 2013: 15 SCC 677), in Civil Appeal no. 6736 of 2004 (Date of judgment-3rd July 2013). The Vedas are not only religious texts, but they also contain the knowledge in the disciplines of mathematics, astronomy, meteorology, chemistry, hydraulics, physics, science and technology, agriculture, philosophy, yoga, education, poetics, grammar, linguistics etc. which has been brought out in the judgment by the Hon’ble Supreme Court of India.

Vedic education through establishment of Board in compliance with NEP-2020

The National Education Policy-2020 firmly recognizes the Indian Knowledge Systems (also known as 'Sanskrit Knowledge Systems'), their importance and their inclusion in the curriculum, and the flexible approach in combining various subjects. Arts' and Humanities' students will also learn science; try to acquire vocational subjects and soft skills. India's special heritage in the arts, sciences and other fields will be helpful in moving towards multi-disciplinary education. The policy has been formulated to combine and draw inspiration from India's rich, ancient and modern culture and knowledge systems and traditions. The importance, relevance and beauty of India's classical languages and literature is also very important for a meaningful understanding the national aspiration. Sanskrit, being an important modern language mentioned in the Eighth Schedule of Indian Constitution, its classical literature that is greater in volume than that of Latin and Greek put together, contains vast treasures of mathematics, philosophy, grammar, music, politics, medicine, architecture, metallurgy, drama, poetry, storytelling, and more (known as 'Sanskrit Knowledge Systems'). These rich Sanskrit Knowledge System legacies for world heritage should not only be nurtured and preserved for posterity but also enhanced through research and put in to use in our education system, curriculum and put to new uses. All of these literatures have been composed over thousands of years by

people from all walks of life, with a wide range of socio-economic background and vibrant philosophy. Sanskrit will be taught in engaging and experiential as well as contemporary relevant methods. The use of Sanskrit knowledge system is exclusively through listening to sound and pronunciation. Sanskrit textbooks at the Foundation and Middle School level will be available in Simple Standard Sanskrit (SSS) to teach Sanskrit through Sanskrit (STS) and make its study enjoyable. Phonetics and pronunciation prescriptions in NEP 2020 apply to the Vedas, the oral tradition of the Vedas and Vedic education, as they are founded upon phonetics and pronunciation.

There is no clear distinction made between arts and science, between curricular and extra-curricular activities, between vocational and academic streams, etc. The emphasis in NEP 2020 is on the development of a multi-disciplinary and holistic education among the sciences, social sciences, arts, humanities and sports for a multi-disciplinary world to ensure the unity and integrity of all knowledge. Moral, human and constitutional values like empathy, respect for others, cleanliness, courtesy, democratic spirit, spirit of service, respect for public property, scientific temper, freedom, responsibility, pluralism, equality and justice are emphasized.

The NEP-2020 at point no. 4.23 contains instructions on the pedagogic integration of essential subjects, skills and abilities. Students will be given a large amount of flexible options in choosing their individual curriculum; but in today's fast-changing world, all students must learn certain fundamental core subjects, skills and abilities to be a well-grounded, successful, innovative, adaptable and productive individual in modern society. Students must develop scientific temper and evidence based thinking, creativity and innovation, aesthetics and sense of art, oral and written expression and communication, health and nutrition, physical education, fitness, health and sport, collaboration and teamwork, problem solving and logical thinking, vocational exposure and skills, digital literacy, coding and computational thinking, ethics and moral reasoning,

knowledge and practice of human and constitutional values, gender sensitivity, fundamental duties, citizenship skills and values, knowledge of India, environmental awareness etc. Knowledge of these skills include conservation, sanitation and hygiene, current affairs and important issues facing local communities, the states, the country and the world, as well as proficiency in multiple languages. In order to enhance the linguistic skills of children and to preserve these rich languages and their artistic treasures, all students in all schools, public or private, shall have the option of learning at least two years in one classical language of India and its related literature.

The NEP-2020 at point no. 4.27 states that -“Knowledge of India” will include knowledge from ancient India and its contributions to modern India and its successes and challenges, and a clear sense of India’s future aspirations with regard to education, health, environment, etc. These elements will be incorporated in an accurate and scientific manner throughout the school curriculum wherever relevant; in particular, Indian Knowledge Systems, including tribal knowledge and indigenous and traditional ways of learning, will be covered and included in mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, engineering, linguistics, literature, sports, games, as well as in governance, polity, conservation.” It will have informative topics on inspirational personalities of ancient and modern India in the fields of medicinal practices, forest management, traditional (organic) crop cultivation, natural farming, indigenous sports, science and other fields.

The NEP-2020 at point no. 11.1 gives directions to move towards holistic and multidisciplinary education. India emphasizes an ancient tradition of learning in a holistic and multidisciplinary manner, including the knowledge of 64 arts such as singing and painting, scientific fields such as chemistry and mathematics, vocational fields such as carpentry, tailoring; professional work such as medicine and engineering, as well as the soft skills of communication, discussion and negotiation etc. which were also taught at ancient universities

such as Takshashila and Nalanda. The idea that all branches of creative human endeavour, including mathematics, science, vocational subjects and soft skills, should be considered 'arts', has a predominantly Indian origin. This concept of 'knowledge of the many arts' or what is often called 'liberal arts' in modern times (i.e., a liberal conception of the arts) will be our part of education system.

At point No. 11.3 the NEP-2020 further reiterates that such an education system “would aim to develop all capacities of human beings -intellectual, aesthetic, social, physical, emotional, and moral in an integrated manner. Such an education will help develop well-rounded individuals that possess critical 21st century capacities in fields across the arts, humanities, languages, sciences, social sciences, and professional, technical, and vocational fields; an ethic of social engagement; soft skills, such as communication, discussion and debate; and rigorous specialization in a chosen field or fields. Such a holistic education shall be, in the long term, the approach of all undergraduate programmes, including those in professional, technical, and vocational disciplines.”

The NEP-2020 at point no. 22.1 contains instructions for the promotion of Indian languages, art and culture. India is a rich storehouse of culture – which has evolved over thousands of years, and is reflected in its art, literary works, customs, traditions, linguistic expressions, artifacts, historical and cultural heritage sites, etc. Traveling in India, experiencing Indian hospitality, buying beautiful handicrafts and handmade clothes of India, reading ancient literature of India, practicing yoga and meditation, getting inspired by Indian philosophy, participating in festivals, appreciating India's diverse music and art and watching Indian films are some of the ways through which millions of people around the world participate in, enjoy and benefit from this cultural heritage of India every day.

In NEP-2020 at point no. 22.2 there are instructions about Indian arts. Promotion of Indian art and culture is important for India and to all of us. To inculcate in children a sense of our own identity,

belonging and an appreciation of other culture and identity, it is necessary to develop in children key abilities such as cultural awareness and expression. unity, positive cultural identity and self-esteem can be built in children only by developing a sense and knowledge of their cultural history, art, language and tradition. Therefore, the contribution of cultural awareness and expression is important for personal and social well-being.

The core Vedic Education (Vedic Oral Tradition / Veda Path / Veda Knowledge Tradition) of Pratishtan along with other essential modern subjects- Sanskrit, English, Mother tongue, Mathematics, Social Science, Science, Computer Science, Philosophy, Yoga, Vedic Agriculture, Indian Art, Socially useful productive work etc., based on the IKS inputs are the foundations/sources of texts books of Pratishtan and Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board. These inputs are in tune with the NEP 2020. The draft books are made available in pdf form keeping in view the NEP 2020 stipulations, requirements of MSRVVP students and the advice of educational thinkers, authorities and policy of Maharshi Sandipani Rashtriya Veda Vidya Pratishtan, Ujjain. These books will be updated in line with NCFSE in future and finally will be made available in print form.

The Teachers of Veda, Sanskrit and Modern subjects in Rashtriya Adarsh Veda Vidyalaya, Ujjain and many teachers of Sanskrit and modern subjects in aided Ved Pathshalas of Pratishtan have worked for last two years tirelessly to prepare and present Sanskrit and modern subject text books in this form. I thank all of them from the bottom of my heart. Many eminent experts of the national level Institutes have helped in bringing quality in the textbooks by going through the texts from time to time. I thank all those experts and teachers of the schools. I extend my heartfelt gratitude to all my co-workers who have worked for DTP, drawing the sketches, art work and page setting.

All suggestions including constructive criticism are welcome for the improvement of the quality of the text books.

आपरितोषाद् विदुषां न साधु मन्ये प्रयोगविज्ञानम्।

बलवदपि शिक्षितानाम् आत्मन्यप्रत्ययं चेतः ॥

(Abhijnanashakuntalam 1.02)

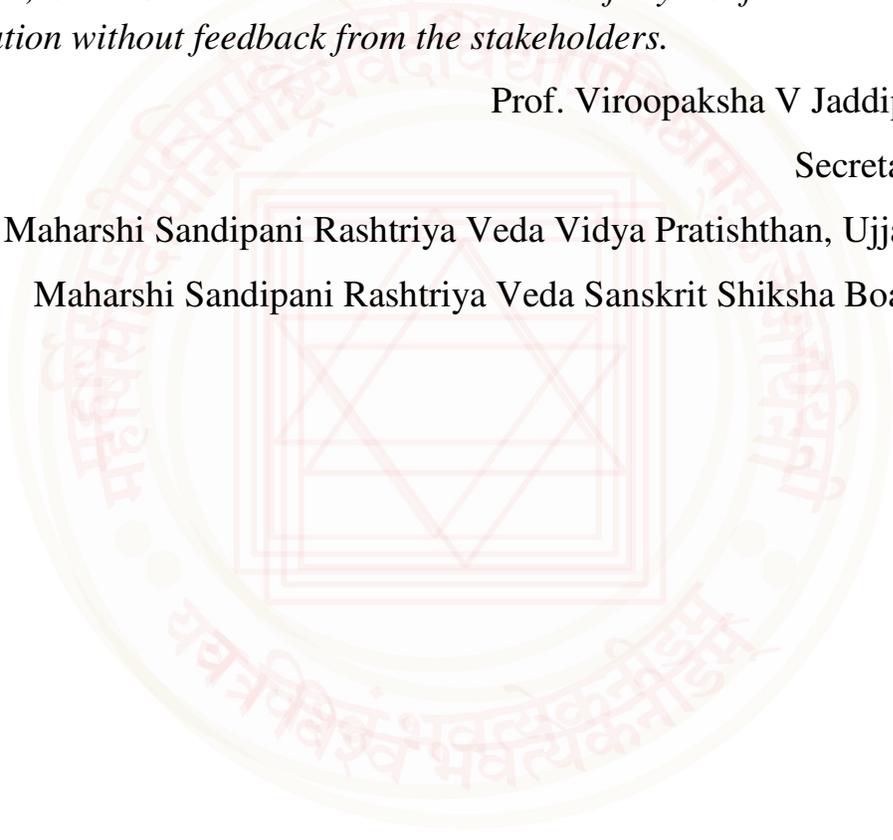
Until the scholars are fully satisfied about the content, presentation, attainment of objective, I do not consider this effort to be successful, because even the scholars are not fully confident in the presentation without feedback from the stakeholders.

Prof. Viroopaksha V Jaddipal

Secretary

Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain

Maharshi Sandipani Rashtriya Veda Sanskrit Shiksha Board



On the Text Book

The textbook in English for Veda Vibhushan-II, 12th standard is inspired by the approaches to curriculum construction in English, which is based on the NEP 2020. This English curriculum focuses on providing vital and varied learning contents **to increase the proficiency over the language and adapt to it as a medium of communication and use it to convey vedic knowledge without any kind of language barrier.** MSRVP/Board's curriculum is Veda centric along with essential NEP 2020 inputs for language and modern subjects' learning. Herein the book an effort has been made to blend these contents along with Indian Knowledge System inputs.

This also implies considerable change in Veda Pathashala/ Vidyalaya/ GSP Units /Sanskrit Pathashala/Vidyalaya routines and mode of functioning. Flexibility in the daily time-table is as necessary as implementing the annual calendar prescribed by MSRVP/Board so that the required number of teaching days are productively devoted to learning process. The methods used for teaching and evaluation will also determine the usefulness of this textbook in Veda Vidyalayas. Syllabus designers have tried to restructure the matter making a way for creativity, critical thinking and communicative practice.

This book contains variety of genres, including the Vedic translation, the formal address, descriptive essays, Indian stories and foreign writings on literary, cultural and social themes that touch upon aspects of life relevant to the learners with value drawn from Vedas and IKS text.

The units in the book have been generally structured in the following way:

An introductory section preparing the students to grasp the thematic and literary aspects of the lesson. Text to read fluently with proper pronunciation and understanding to groom their reading skills and students can be encouraged to speak their individual opinion on

the text by developing Speaking Skill. The questions in the section have been placed to express themselves in correct and proper language to brush their writing skills. Grammar and Language Skill Section provides exercises to work on their accuracy on language and drills their so far acquired knowledge. It is said in the Vedas on the poetry- Pashya Devasya Kavyam, na mamara, na jeeryati (see the God's poetry, never dies, never erodes). Selected poems convey vital themes to understand and appreciate. Some background information has been provided about the poet and the literary aspects of the poem to help understand and enjoy the poetic sense-*kavyartha*

The book has gone through various stages like draft, correction, deletion, modification, review and addition in the span of last two years. Finally an effort has been to bring out this text book, in this form which is focusing on Indian thinking with global outlook for learning English.

Many Teachers Shri Pawan Singh, Shri Vijay Trivedi, Shri Pankaj Dubey, Shri P. Rajeev Kumar etc. helped to prepare the draft of the text book at various stages and scholars like Shri Keshav Prasad Tripathy, Shri Ram Niwas Bairagi and Prof. S. V. Ramana Murthy have reviewed the book at various stages. Hope the book will be received on the basis of its content for English Language learning.

We welcome suggestions including corrections for the improvement of the quality of the text book in its entirety.

Ms. Pushpita Chakraborty

Ms. Monalisa Mishra

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Basics of English /Grammar -

	Revision of previous Grammar Topics
1.	Vocabulary Building.
2.	Translation- From Sanskrit to English.
3.	Poster Making.
4.	Invitation Writing.
5.	Reading.
6.	Introduction to Jargons.

- Practice each of the above grammar parts by forming 5 sentences/5 usages.
- Model Question Paper

Reference

- English Grammar and Composition - By Wren and Martin
Revised by Dr. NDV Prasad Rao
- English Alphabets Copy Book available in Stationery Shop

Chapter - 1 Atman; Soul

(Rigveda, 1.164. 45; Atharvaveda, 9 & Atharvaveda, 10)

Two beautiful winged birds,
Being companions embrace the same tree;
Of them the one eats the sweet berry;
The other looks on, all the time, not partaking.¹

Speech is four measured out quarters:
Those are known by learned persons,
Who are intelligent; it is deep into secret;
They do not set in motion;
A fourth speech human beings speak.²

They call him *Indra, Mitra, Varuna, Agni*;
Likewise, he is the heavenly winged *Garuda*;
What is one the learned experts name variously;
They call him *Agni, Yama, Matarishvan*.³

-
- 1 द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥ (Atharva 9.9. 20; Rik. 1.164.20)
 - 2 चत्वारि वाक्-परिमिता पदानि तानि विदुर्ब्राह्मणा यो मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥ (Rik.1.164.45; Atharva 9.10.27)
 - 3 इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ (Rik. 1.164.45-46; Atharva 9.10.28)



Answer the following

1. Name the Vedas from which the mantras have been taken.
2. Who are *Vishvedevas* and *Aditya-s* and what is being prayed to them?
3. Name the elements of nature mentioned in the *slokas* where God resides.
4. What is the similarity and the difference between the two birds?
5. What has been said about speech?
6. Explain the concept of *Indra, Mitra, Varuna, Agni*.
7. Who are *Agni, Yama, Matarishvan* ?



Chapter - 2

Modern Indian Commentators of the Vedas

❖ *This chapter throws light on some of the modern age personalities who understood and commented on the Vedas and worked for the expansion of Vedic knowledge. All precious thoughts conveyed in this one chapter.*

1. Along with the changing times, new light on the Vedas was thrown by Vedic savants beginning from the *Brahmana* texts up to Yogi Sri Aurobindo's '*The Secret of the Veda*'. Scholars in various branches of literature, and reformers of social thoughts in India drew inspiration from Vedic texts. The Vedas thus served as a perennial source for different schools of thought-currents in the fields of philosophy, law, art, politics, economics, culture, and sociology during the first 5,000 years. Our ancestors respected even the atheists (*Carvakas*) and accorded them a due place in the Indian Philosophical system.

Swami Dayananda Saraswati (AD 1824-1883)

2. Swami Dayanada is known as the founder of '*Arya Samaj*'. He has written commentary on *Rgveda-Samhita* (1878) and *Sukla-Yajurveda Madhyandina Samhita*. His commentary on *Rgveda Samhita* is up to the VII.2.2. In 1878, he composed *Rgveda-Bhashya-Bhūmika* to establish his opinion (*siddhanta*). During his lifetime, he created a positive mass awareness towards the Vedas. The attitude of *Arya Samaj*, which claimed for the Veda a most scientific character by seeking to establish origins of modern scientific inventions therein, was the result of a reaction to the criticism on the Vedas by many westerners of the early nineteenth century.

Bal Gangadhar Tilak (AD 1856-1920)

3. Bal Gangadhar Tilak, a mathematician turned astronomer,



historian, journalist, philosopher and political leader of India during 1880 to 1920. His *'The Arctic Home in the Vedas'* is a seminal work on the origin of Aryans. In this book, Tilak has propounded the theory that North Pole was the original home of Aryans during pre-glacial period which they had to leave due to the ice deluge around 8,000 BCE, and had to migrate to the Northern parts of Europe and Asia in search of lands for new settlements. In support to his theory, Tilak has presented certain Vedic hymns, Avestic passages, Vedic chronology and Vedic calendars with interpretations of the contents in detail. The book was written at the end of 1898 but was first published in March 1903 in Pune. He also wrote **'The Orion' (1893), or 'Researches into the Antiquity of the Vedas'**.

S. D. Satavalekar (AD 1868-1968)

4. Sripada Damodar Satavalekar is known as '*Vedamürti*' in Maharashtra, Gujarat and Punjab. Born in 1868, he studied Sanskrit at home. He was a diploma holder of the famous J J School of Arts, Bombay; and flourished well as a portrait painter. In 1919, he resolved to devote his life for the propagation of Vedic knowledge and established his institution, *Swadhyaya Mandala*. He could speak fluently in Sanskrit, Hindi, and Gujarati apart from his mother-tongue Marathi. He gave us good and critical editions of Veda Samhitas and many books as his own interpretation of the Vedas. He passed away in 1968, after completing a century. His work is continued by *Swadhyaya Mandala*, Paradi, Gujarat. He has written Hindi commentary on *Sukla-Yajurveda Madhyandina Samhita* and *Atharvaveda Samhita*.

Sri Aurobindo (CE 1872-1950)

5. Sri Aurobindo's interpretation of the *Rgveda*, published in a series of articles in his philosophical monthly *Arya* from 1914, was a radical departure both from Sayana and the naturalistic interpretation of the nineteenth-century European scholars. He



could accept neither Sayana's excessive stress on ritualism, nor the view of the Vedic *Rshis* as primitive barbarians drunk on *soma*, praying for rain, and scared that the sun might not rise next morning. Sri Aurobindo's system depended on unlocking a number of symbols and myths pervading the hymns. *go*(the cows) as the light, the rivers as flows of consciousness, the Dasyus's fortresses as subconscious obstructions withholding our inner treasures, the upper and lower oceans as the two hemispheres of our being, and the various gods and goddesses as so many powers and functions of the one godhead. The battles waged by them and the *Rshis* become the adventure of our spiritual conquest made possible by the growth in us of *Agni*, the divine will and fire.

Kapali Sastry (CE 1886-1953)

6. Teacher, translator, commentator, essayist, and poet, T. V. Kapali Sastry was a Vedic scholar who had his early training under Ganapati Muni. His scholarship and spiritual *sadhana* endeared him to Ramana Maharshi. From 1916 onwards, he was drawn to Sri Aurobindo's *Yoga*. Interpreting the philosophy of Ramana Maharshi and Sri Aurobindo in both English and Sanskrit became a lifelong vocation for him. Kapali Sastry has written commentary on the **first Ashtaka of Rigveda** inspired by the intuitive interpretation of the Vedic Hymns by Sri Aurobindo. This text titled as *Siddhanjana* or '*Mystic Collyrium*' was published in 1947. Kapali Sastry's works, in both English and Sanskrit answer in detail the criticism of the spiritual interpretations of the Vedas made by several universities. They do not accept the spiritual interpretations of the Vedas, on the ground that it is opposed to the tradition, which is supposed to be the opinion of medieval ritualists (Mimamsakas) and that of Sayana.



Word - Meaning

Reformers	-	People who make changes in something in order to improve it
Perennial	-	Existing for a long time
Ancestors	-	The ones from whom we have descended
Establish	-	Set up on a permanent basis
Astronomer	-	One who observes celestial activities
Seminal	-	Strongly influencing later developments
Deluge	-	A severe flood
Fluently	-	In a smooth manner
Accept	-	Consent to receive
Scared	-	Fearful
Treasures	-	A quantity of valuable objects

Exercise

Fill in the blanks with the following

Swami Dayananda Saraswati, Ganapati Muni, Atheist
Sripada Damodar Satavalekar, Aryans,

1. Our ancestors respected the_____.
2. Bhashya-Bhümika was composed by _____.
3. ‘The Arctic Home in the Vedas’ was on the origin of_____.
4. _____was born in 1868.
5. T.V. Kapali Sastry had his early training under _____.



Match the following

- | | |
|-------------------------|--------------------|
| 1. Carvakas | The Orion |
| 2. Bal Gangadhar Tilak | ‘Mystic Collyrium’ |
| 3. S. D. Satavalekar | Atheists |
| 4. Siddhanjana | S. D. Satavalekar |
| 5. J. J. School of Arts | ‘Vedamūrti’ |

State whether the following statements are true or false

1. Swami Dayananda Saraswati was born in the year 1825_____
2. Bal Gangadhar Tilak was a political leader_____
3. As written in The Arctic Home in the Vedas, Aryans left their place around 8,000 BCE_____
4. Swadhyaya Mandala was a Political Institution_____
5. Kapali Sastry was dear to Ramana Maharshi_____

Answer the following

1. Name the commentators of the Vedas mentioned in the chapter.
2. Who established ‘Arya Samaj’.When was he born and when did he die?
3. What did Bal Gangadhar Tilak propound in his book ‘The Arctic Home in the Vedas’?
4. Who was known as ‘Vedamurti’? Why did he establish Swadhyaya Mandala?
5. What was special about Aurobindo’s interpretation of Rigveda?
6. Write few lines on Kapali Sastry.
7. What was the attitude of Arya Samaj?



Language Skill

Translate the following sentences in English.

१. तव निर्णये, स्थास्यामि, तव निर्णयः प्रमाणम्।
२. सा दारुणा प्रतिज्ञा लोके प्रकाशतां गता-प्रकाशीभूता।
३. मनोरथानामगतिर्न विद्यते।
४. इयं कथा मामेव लक्ष्यीकरोति।
५. सीतादेव्याः किं वृत्तम् ?

Speaking Skill

Speak about any one of the Modern Commentators of the Vedas

Writing Skill

Make a display chart showing the origin, branches and expansion of the Vedas. You can also draw and paste pictures of the Vedic scriptures.



Chapter - 3

Vedas in the View of Hon'ble Supreme Court of India

- ❖ *This chapter is based on the judgement given by Hon'ble Supreme Court of India on a case between the state of MP and Maharishi Mahesh Yogi Vedic Vishwavidyalaya, where the vital importance and great essence of the Vedas have been highlighted.*
 - ❖ *(Hon'ble Supreme Court of India, Civil Appeal NO. 6736 OF 2004; Date of judgment-3rd July 2013, Maharshi Mahesh Yogi Vedic Vishwavidyalaya Vs State of M.P. & Ors; Bench: Hon'ble Judges; Justice Dr B S Chauhan and Justice Shri Fakkir Mohamed Ibrahim Kalifulla)*
1. “In this context, we must state that the Division Bench of the Madhya Pradesh High Court in its scholarly judgment has dealt with the intricacies of the wealth of knowledge contained in Vedas, running for several pages and hence, we only state that **the same shall be read as part and parcel of this judgment for its better understanding.**
 2. The concept of Vedas deals with various aspects of life, which also includes science in general, as well as human autonomy. Reference can be made to paragraph 29 and 30 of the judgment, where the Division Bench has noted the four different branches of Vedas viz., *Rigveda*, *Samaveda*, *Yajurveda* and *Atharvaveda*, along with the four *Upavedas* viz., *Ayurveda*, *Gandharvaveda*, *Dhanurveda* and *Sthapatyaveda*. If all these Vedas are understood in their proper perspective, we can find that they deal with various aspects of life, the way of living, the culture, sculpture, medicines and quintessence of civilization and so on and so forth.



-
3. The Division Bench has also noted that in Vedas there are formulae, which deals with mathematics. The Vedic sutras enable a person to solve complex mathematical problems because of its cogency, compactness and simplicity. The Division Bench has also stated that it is a total misconception for anyone to state that Vedas are only relatable to rituals.

The Division Bench states that the *Atharvaveda* does not perceive man's physiology, as delineated in terms of science, but visualizes in subtler elements, by making specific reference to the *Nadis*, inhalation, exhalation, retention of air in the body, which has its corresponding note in the winds and *Vayu*.

4. We have ventured to make a detailed reference to the above facets highlighted in the judgment in order to state and understand that by making reference to Vedas and its other allied subjects, one cannot arrive at a conclusion that it only deals with rituals and some religious tenets and that it has nothing to do with other aspects of life. On the other hand, a detailed reference was made by the Division Bench by making an in depth study disclosing that the study of Vedas should enlighten a person in all aspects of life not necessarily restricted to religion or rituals simpliciter.
5. It was also highlighted that there were enough materials in Vedas, which pertains to seed production, crop production, sericulture, health care, management, beauty culture, marketing and accounting. It was further claimed that Vedas are the structure of pure knowledge, having infinite creative potential, which an individual can harvest.
6. One other relevant factor which is also to be kept in mind is the establishment of the appellant University at the repeated persuasion of Maharshi Mahesh Yogi was definitely to provide full-fledged education on Vedas and the various intricate subjects, which are found in Vedas, as well as its practices, *Ithihas*,



Puranas etc. In fact, there can be no two opinion that such an institution with such a laudable objective for imparting education in different fields based **on the teachings in Vedas, was very rare** and it is said that the appellant University is stated to be an unique University created and established by the **founders of the said institution** headed by Maharshi Mahesh Yogi.

7. The above statements were based on the findings of the Honourable High Court of Madhya Pradesh in a case between Maharishi Mahesh Yogi Vedic Vishwavidyalaya and State of Madhya Pradesh.

The Hon'ble High Court of Madhya Pradesh on the Vedas

(Maharishi Mahesh Yogi Vedic Vishwavidyalaya Vs State Of M.P. And Ors.20 March, 2002, Division Bench: CJ Dr Dipak Misra and Justice S Kulshrestha)

8. Presently we shall focus our attention on the Vedas and other literature that find mention. Historians are not in agreement while determining the time when the 'Vedas' were composed. No single soul has claimed to have written all the Vedas. It is said that *Rishis* had the vision or '*Drishti*' and when they became sublimated or *Yogavastha* they composed. Thus, the Veda gets the name of '*Apaurusheya*'.
9. We will be failing in our duty if we do not refer to the profundity of the pronouncement of the seers who spoke about the purity of learning, sanctity of intelligence and pollution-free world. To quote:

"Swasti Gobhyah Jagatah Purushebhayah/ Vishwam Subhutam Suvidatram no astu// (Atharvaveda 1.32-4). स्वस्तिगोभ्यः जगतः पुरुषेभ्यः। विश्वं सुभूतं सुविदत्रं नो अस्तु। The aforesaid means, may our learning and pure intellect bring us happiness. May all those who dwell on the earth, in the sky and in the water bring us happiness. And again, "Sham Saraswati Sah Dhibhirastu, Shanno



Divyah Parthivah Shanno Appah." (*Rigveda* 7-35-11)

शं सरस्वती सः धीभिरस्तु। शं नो दिव्याः पार्थिवाः शं नो आपः।

Further:"Madhu Vata Ritayate Madhu Ksharanti Sindhavah.

Madhviraah Santvoshadhii. Madhu Naktamutoshso Madhumat-parthivam Rajah." (*Rigveda* 1-90-6, 7) .माधु वाता ऋतायते, मधु क्षरन्ति

सिन्धवः। माध्वीर्नः सन्त्वोषधीः मधुनक्तमुतोषसो मधुमत्पार्थिवं रजः॥ The aforesaid means that may our learning and pure intellect bring us happiness. May all those who dwell on the earth, in the sky and in the water bring us happiness. May the winds blow happily, may the rivers flow happily; may the plants grow happily; may the dawn and the earth bring happiness to us.

10. The feeling in the creation and the involvement in the invocation of nature is clearly perceptible. The Rishis announced let the winds blow happily, rivers flow happily and the plants grow in the happiness and let the dawn of the earth bring happiness to the mankind. Thus the man builds a familial, social and environmental personality with a deep sense of fellowship, confraternity, harmony, affection and benevolence. The Vedas teach to live in harmony with nature and a sense of reciprocity is developed. A man is required to cultivate self discipline. The same is divided into five sheaths viz., *Annamaya*, *Pranamaya*, *Maanomaya*, *Vijnanamaya* and *Anandamaya*. It is apposite to mention herein, the first two relate to the growth of physical personality, the third and the fourth are in the realm of emotional and intellectual aspects and the last is in the spectrum of bliss and culmination of harmonious functioning of the entire human personality.
11. We may at this juncture state that Vedas give emphasis on the values of life and the said values have universal relevance. There is emphasis on *Arth* (wealth), *Kam* (happiness), *Dharma*



(fulfilment) and *Moksha* (liberation). The scholars have divided these four aspects into two compartments. The first two are called *Pursharth* and are secular and the other two are relatable to the sphere of spirituality. We may also hasten to add that the Vedas have connected man with earth, with water, with air and the connectivity is extremely poignant.

12. What we state here is that in the *Puranas*, *Upanishads* and the Vedas, the essential values of human life are narrated sometimes directly and sometimes through myths. The Dharma has been given priority; *Dharma* does not necessarily mean religion. It is in fact, the property or character of a being and connotes ethicality and introspection. Certain *Shashtras* commend seven values, namely, responsibility, competence, freedom in expression, control over the results of one's own work, catharsis, togetherness in rejoicing, giving and taking support, self confidence, enthusiasm, excellence in work, feeling of being useful and humility, Introspection, self-examination are also included at times.
13. As we have seen the Vedas convey unified sense of knowledge. The Vedas command to go together, speak together, let the minds be of one accord as the ancient Gods with one accord accept their sacrificial share. Let their hymn be the same, their gain be the same, their mind be the same and their heart be united. The Vedic seers have contemplated the design of the earth, as the loving mother, where the life source has a meaningful purpose and its existence is incarnation of charm and loveliness. It is told in the Vedas that the earth is our mother and we are its children. The sage proclaimed "Mata Bhumi Putro'ham Prithivyah"/ माताभूमिःपुत्रोऽहंपृथिव्याः। The Vedas have given emphasis on pollution-free world and commend prayer for the protection of the mother earth and all other elements like land, water, air and trees.



14. We will also make an endeavour to show how the Vedic learning is concerned with human anatomy and physiology. The *Atharvaveda* gives a picture human by bio existence in a different manner. The views of the said Vedas qua human anatomy coincides more than less with that of medical science today. The language of interpretation is different, but the essence is the same.
15. We have highlighted that there is unification of knowledge in the Vedas, *Puranas*, *Itihas*, *Darshan* and Sanskrit literature as a whole. The learned senior counsel for the petitioners have submitted that every aspect and facet of modern knowledge has been there either in direct form or indirect form in the Vedic literature and other writings in Sanskrit.
16. In all the systems if one may say so, the end is the same, the means may be different. Sources of *Dharma* are in the Vedas, '*Dharma*', in its connotative expanse means the tradition and practice of those that have the conduct of virtuous man and the individual conscience. This world is of protean significance as Dr. Sarvepalli Radhakrishnan would put it. The universal brotherhood among the living and amongst things which have been succinctly put in the Vedas has also been spoken differently by the great poets
17. We may also note that the Vedas and other scriptures do not shun or eschew the pleasure but they do not treat a life of total pleasure as perfect life. Qualitative good and oneness of universe is the basic foundation of the Vedic literature. It proudly announces "*Vasudhaiva Kutumbkam*", sacrifice for others and for collective good have been emphasized in every sphere for harmony in the universe. If we allow ourselves to say so, it is the motto of the Vedas.
18. From the aforesaid discussion, it becomes plain as noon day that the Vedic learning including, *Darshana*, *Itihas*, *Puranas*, *Upnishadas*, *Gnan* and *Vignan* and promotion and development



of the studies of Sanskrit have a modern signification.

Word - Meaning

- Autonomy - Freedom to decide independently
- Delineated - To mark the boundary of something
- Profundity - Great depth of insight or knowledge
- Sanctity - The quality of being important enough to make it worth protecting and preserving
- Confraternity - Especially with a religious or charitable purpose
- Incarnation - A period of life on earth in a particular form

Fill in the blanks with the following

Part, Family, Unified, Values

1. *Darshana-s* are the _____ of Vedas.
2. *Vasudhaiva Kutumbkam* means world is a _____.
3. Vedas convey _____ sense of knowledge.
4. Vedas give emphasis on the _____ of life and the said values have universal relevance.

State whether the following statements are true or false

1. The Division Bench has noted the four different branches of Vedas _____
2. The Division Bench has also stated that it is a total misconception for anyone to state that Vedas are only relatable to rituals _____



3. The growth is divided into four sheaths_____
4. There is unification of knowledge in the Vedas, *Puranas*, *Itihas*, *Darshan* _____

Answer the following

1. Name the judges of Supreme Court who pronounced the judgement on Vedic knowledge.
2. Name the judges of MP High Court who pronounced the judgement on Vedic knowledge.
3. What was the judgement about?
4. What did the Division Bench state about the *Atharvaveda*?
5. What was stated about the establishment of University?
6. What was stated about unification of knowledge?
7. Give a brief description of the judgement in the chapter.

Write the meaning of the following words in Sanskrit and English.

Sacrifice	Development	Creation
Invocation	Sculptures	



Language Skill

Form two words from each of the following words by adding prefixes and suffixes. One has been done for you.

Word	Prefix	Suffix
Patient	Impatient	Patiently
Honour		
Respect		
Manage		
Fertile		
Different		
Friend		
Obey		

Give the meanings of the following phrasal verbs and frame sentences using them

Cut off	Come upon	Put out
Draw up	Pass out	Take off
Turn away	Stand by	Bank on

Speaking Skill

Conduct a class discussion on the views of Hon'ble Supreme Court of India about the Vedas.

Writing Skill

Write an article on "Mata Bhumi Putroham Prithivyah"/माताभूमिःपुत्रोऽहंपृथिव्याः।



Chapter - 4

Eminent Thinkers on Vedas and Vedic Life

❖ *The chapter presents the idea and the thought of some of the great thinkers who simplified and conveyed the Vedic concept of life and living and worked towards the growth of such vision.*

1. Vedas being the lifeline of our culture and country has always influenced many people and also great scholars in their vision and work. In this reference many names come to mind; but to speak of a few, we have Swami Vivekananda, Sri Aurobindo Ghosh, Maharshi Dayananda Saraswati and Maharshi Mahesh Yogi among others, who gave a new interpretation of Vedas to the modern world.

Swami Vivekananda

Vedas as revelation; without beginning and without end

2. The *Sanatana Dharma* is the way of life (*Dharma*) based on revelation, i.e., the Vedas. They hold that the Vedas are without beginning and without end. It may sound unusual but by the word Vedas no books are meant, which will have a beginning and an end. They mean the accumulated treasury of spiritual laws discovered by different persons in different times. So these are the laws that govern the spiritual world. The discoverers of these laws are called *Rishis*, and we honor them as perfected beings. The Vedas teach us that creation is without beginning or end. Science is said to have proved that the sum total of cosmic energy is always the same. The Vedas proclaim not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that at the head of all these laws, in and through every particle of matter and force, stands one "by whose



command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth. "The Vedas teach that the soul is divine, only held in the bondage of matter; perfection will be reached when this bond will burst, and the word they use for it is, therefore, *Mukti* — freedom, freedom from the bonds of imperfection, freedom from death and misery. Science is nothing but the finding of unity. As soon as science would reach perfect unity, it would stop from further progress, because it would reach the goal.

Quoted from "Paper on Hinduism by Swami Vivekananda Volume 1, Addresses at The Parliament of Religions"- Read at the Parliament of Religions in USA on 19th September, 1893.

Knowledge acquired by super-sensuous power of Yoga; Vedas

3. By the word "*Shastras*" the Vedas without beginning or end are meant. In matters of religious duty the Vedas are the only capable authority. The *Puranas* and other religious scriptures are all denoted by the word '*Smriti*'. And their authority goes so far as they follow the Vedas and do not contradict them. Truth is of two kinds first that which is cognizable by the five ordinary senses of man, and by reasoning based thereon and second that which is cognizable by the subtle, super-sensuous power of Yoga. Knowledge acquired by the first means is called science; and knowledge acquired by the second is called the Vedas. The whole body of super-sensuous truths, having no beginning or end, and called by the name of the Vedas, is ever-existent. The Creator Himself is creating, preserving, and destroying the universe with the help of these truths. The person in whom this super sensuous power is manifested is called a *Rishi*, and the super-sensuous truths which he realizes by this power are called the Vedas. The authority of the Vedas extends to all ages, climes and persons; that is to say, their application is not confined to any particular



place, time, and persons. The Vedas are the only exponent of the universal religion.

The Complete Works of Swami Vivekananda/
Volume 6/ Hinduism and Sri Ramakrishna

Guru Shishya system for Vedic Learning

4. *Guru Shishya system through ‘Gurukulavasa’ was considered as the ideal system by Swami Vivekananda. He commented on the ancient system thus:*

“The old system of education in India, still prevalent in many parts of the country, especially in connection with Sannyasins, is very different from the modern system. The students had not to pay. It was thought that knowledge is so sacred that no man ought to sell it. Knowledge must be given freely and without any price. The teachers used to take students without charge, and not only so, most of them gave their students food and clothes. To support these teachers the wealthy families on certain occasions, such as a marriage festival, or at the ceremonies for the dead, made gifts to them. They were considered the first and foremost claimants to certain gifts; and they in their turn had to maintain their students. So whenever there is a marriage, festival etc especially in a rich family, these professors are invited, and they attend and discuss various subjects.”

The Complete Works of Swami Vivekananda Volume No:IV,
162-163; 12th edition. Kolkata: Advaita Ashrama, 2009.

Shri Aurobindo Ghosh’s concepts on Vedas

5. The great 20th century philosopher Sri Aurobindo Ghosh also based some of his works on *Sayana’s* commentary, but he moved away from the ritualistic aspect to the symbolic and psychological aspects of the *Homa. Ritam* (cosmic order) and *Satyam* (Truth) are his central concepts. Agni, the deity of the *homa*, the fire god, is seen as the mediator (as did the *Rishis*) between humans and the *Devas* and *Devatas* (Gods and Goddesses). The latter have sent Agni in order that humans may reach *Ritam* and *Satyam*. All



the Devatas are participants in the process of exalting and elevating human beings to a vision of Truth which is the cosmic order. In addition to Agni, Mitra, Indra, Varuna, the Viswadevas, Saraswati (and her companions) and even the seven rivers are interpreted by Aurobindo as having a symbolic meaning. About one third of the commentary is on Agni with the remainder on the various Devatas and their role in the process of engaging in Truth consciousness. “Thus in these four verses of the opening hymns of the Veda we get the first indication of the principal ideas of the Vedic Rishis, - the conception of a Truth-consciousness , supra mental and divine, the invocation of the gods as powers of the Truth to raise man out of the falsehoods of the mortal mind, the attainment in and by this Truth of an immortal state of perfect good and felicity and the inner sacrifice and offering of what one has and is by the mortal to the Immortal as the means of the divine consummation. *All the rest of Vedic thought in its spiritual aspects is grouped around these conceptions (The Secret of the Veda, pp. 80 of 616).*

6. “In the early *Vedantic* teaching of the *Upanishads* we come across a conception of the Truth which is often expressed by formulas taken from the hymns of the Veda, such as the expression already quoted, *satyam, rtam, brhat*, - the truth, the right, the vast. This Truth is spoken in the Veda as a path leading to felicity, leading to immortality. In the *Upanishads* also it is by the path of the Truth that the sage or seer, *Rishi* or *Kavi*, passes beyond. He passes out of the falsehood, out of the mortal state into an immortal existence. We have the right therefore to assume that the same conception is in question in both Veda and Vedanta (*The Secret of the Veda, pp. 77 of 616*).

Swami Dayanand Saraswati (1824-1883)

7. Sri Mulashankar, later famous as Swami Dayanand Saraswati was born on 12th, February 1824 in a town called Tankara in



Kathiawar region of Gujurat. *Swami ji* established *Arya Samaj* and based his thought entirely on Vedic principles for reforming the Hindu society. Dayanand Saraswati's clarion call was to “go back to the Vedas”, as repository of true knowledge and fountain of true knowledge of glorious heritage of Bharat from time immemorial. One of Swami Dayanand's major arguments for going back to the Vedas was that, in his own words "the four Vedas, the repositories of knowledge and religious truth, are the Word of God. They are absolutely free of error, and the Supreme and independent authority/ *Svayam Pramana*" (translated into English). To spread awareness of his movement and to revitalize Vedic knowledge, Swami Dayanand authored many knowledge books. Important of them are : *Satyartha Prakash* (The light of Truth), The *Rig-Vedaadi-Bhashya- Bhoomika*, and *Samskara Vidhi*. Throughout his life, *Swami ji's* main message was "Back to the Vedas ". By this, Swami Dayanand ji meant to practice the Vedic way of life and thought by that Hindus should stop practicing beliefs such as caste, polytheism, pantheism, untouchability, child marriages, and many other then prevalent unhealthy practices. Swami Dayanand Saraswati brought about a complete overhaul of the education system of India by introducing Anglo-Vedic schools to offer students an updated curriculum -- imparting both the content-knowledge of the Vedas and contemporary modern education. He emphasized on the recitation of Vedas and performance of *Havan* through Veda Mantras in daily life”

Maharshi Mahesh Yogi; Veda is the structure and function of pure knowledge

8. Mantras are the structures of pure knowledge, the sounds of the Veda. Brāhmanas are the internal dynamics of the structure of pure knowledge, the organizing power of the Mantras, the intelligence that structures the Mantras - the structuring dynamics



of the Mantras. Because Mantras and Brāhmanas both together constitute the Veda, the word 'Vedic' is meaningful for both aspects of Veda - Mantra and Brāhmana. It encompasses the whole range of science and technology; it is theory and practice at the same time; it is the structure of total knowledge - Samhitā of Rishi, Devatā, Chhandas - the togetherness of the observer, process of observation, and object of observation. Therefore, 'Vedic' includes the whole path of knowledge from the knower to the known - the whole field of subjectivity, objectivity, and their relationship; the whole field of life, un-manifest and manifest; the whole field of 'Being' and 'Becoming'; the whole range of knowledge from its source to its goal - the eternal source, course, and goal of all knowledge.

Maharshi Vedic University; Vedic Knowledge for Everyone First published by Maharishi Vedic University Press in 1994; Introduction pp.15-16

Reading the Vedic Literature

9. "Reading the Vedic Literature in sequence is the procedure to spontaneously train the brain physiology and the whole physiology of speech to function in the most orderly way so that every thought, speech, and action is spontaneously promoted in the evolutionary direction of Natural Law, and thereby spontaneously enjoys full support of the evolutionary quality of intelligence that upholds order and evolution in the entire universe. The importance of reading the Vedic Literature is very obvious in view of the recent discovery of the human physiology in Veda and Vedic Literature."

Quoted. Maharshi Mahesh Yogi, Vedic Knowledge for Everyone: Maharishi Vedic University—an Introduction, (Holland: Maharishi Vedic University Press, 1994), pp. 184



Further pointed out that

10. “These sounds are the sounds that are available to us in the Veda and Vedic Literature. Through proper use of these sounds, the entire Vedic Technology—the whole engineering of creation, all the secrets of Nature’s silent functioning—is available to us. *Maharshi Mahesh Yogi. (1995 a) Maharishi’s Absolute Theory of Government: Automation in administration. India: Maharishi Prakashan. (pp. 352)*

Recitation of the sounds of the Vedic Literature; in their proper sequence-Rishi, Devata and Chandas

11. “Maharishi explains that the recitation of the sounds of the Vedic Literature in their proper sequence will resonate with the same anatomic structures to which they correspond. Their specific sequence will also enliven a specific sequence of neuronal, physiological activity. This will induce the physiology to function according to its original and perfect design. Any imperfections in the form of blocks, stress, lack or excess of activity, or abnormal connections between the various components of the physiology, will be disfavored by reading the specific aspect of Veda and Vedic Literature that corresponds to that area of the physiology which is dysfunctional.”

**Nader, T., M.D., Ph.D. (2000). Human Physiology-
Expression of Veda and the Vedic Literature.
Vlodrop: Maharishi Vedic University Press. pp.444**

12. Maharshi’s description of the nature of Veda and the Vedic Literature has raised Vedic Study from an arcane academic field to an important component of the life of every individual, for it bears practical consequences that must not be ignored. Maharishi has demonstrated first that the Vedic Literature is not merely a collection of books—the remnants of an ancient culture—but the expressions of the very fabric of life; and they are expressions



that hold the key to health, happiness, and success. And most significantly, these expressions can be located in the Self of every individual. As a result, it is now possible to fulfill the long-held aspiration to create an ideal world, in which every individual enjoys the total potential of human life, and society lives in peace, prosperity, and lasting fulfillment.

Word - Meaning

Revelation	-	Something that is made known, that was secret or unknown before
Accumulated	-	To collect a large number or quantity of something over a period of time
Exalting	-	To make somebody rise to a higher rank or position
Elevating	-	To move somebody/something to a higher place or more important position
Pantheism	-	The belief that God exists in all natural things

Fill in the blanks with the following

Brāhmaṇas, Mantras, Kavi, Svayam, Havan

1. _____ are the internal dynamics of the structure of pure knowledge.
2. _____ are the structures of pure knowledge, the sounds of the Veda.
3. The _____ passes beyond the Truth to generations.
4. The Vedas are the Supreme _____ Pramana.
5. Swami Dayanand Saraswati emphasized on the performance of _____.



State whether the following statements are true or false

1. Swami Vivekananda didn't believe in the Vedas _____
2. Mukti means 'bondage' _____
3. Agni is the deity of the homa _____
4. Devatās are Gods _____
5. Puranas and other religious scriptures are all denoted by the word 'Smriti' _____

Match the following

- | | |
|-----------------------------|-------------------|
| 1. Swami Vivekananda | Vedic Technology |
| 2. Shri Aurobindo Ghosh | Arya Samaj |
| 3. Swami Dayanand Saraswati | Ritam |
| 4. Maharshi Mahesh Yogi | Paper on Hinduism |

Answer the following

1. Name the eminent thinkers mentioned in the chapter.
2. What does Swami Vivekananda mean by the term '*Mukti*'?
3. What are the two kinds of Truth?
4. Why had the students not to pay in *Guru Shishya* system?
5. Name the books authored by Swami Dayanand Saraswati and state the reason behind writing those books.
6. How does 'Vedic' include the whole path of knowledge from the knower to the known?
7. Write a short note on the life on Swami Dayanand Saraswati.



Grammar

Forming interrogative sentences with the auxiliary verbs

When a question is asked in the present, past or future continuous tense, the word order changes and the helping verb comes BEFORE the subject:

Example- He's talking on the phone. (Positive)

Is he talking on the phone? (Interrogative)

1. _____ driving home from work?
2. _____ driving home from work.
1. _____ be speaking at the conference?
2. _____ be speaking at the conference.

Complete the sentences with the help of Past perfect tense

1. He said he _____ bought the tickets.
2. We _____ hoped to finish early, but we didn't.

Writing Skill

Give a brief description of the Eminent Thinkers mentioned in the chapter.

Activity

Prepare a poster on the behalf of the Municipal Authority of your city advising the citizens on ways to save water.



Chapter - 5

Indian Civilization

- M.K. Gandhi

❖ *This chapter is based on the words by Mahatma Gandhi, where he speaks about the glorious Indian culture and how it's been impacted by the Westerners and inspires us to groom our own traditional values.*

1. I believe that the civilization India has evolved is not to be beaten in the world. Nothing can equal the seeds sown by our ancestors. Rome went, Greece shared the same fate: the might of the pharaohs was broken: Japan has become Westernized: of China nothing can be said: but India is still, somehow or other, sound at the foundation. The people of Europe learn their lessons from the writings of the men of Greece or Rome, which exist no longer in their former glory. In trying to learn from them, the Europeans imagine that they will avoid the mistakes of Greece and Rome. Such is their pitiable condition. In the midst of all this India remains immovable and that is her glory. It is a charge against India that her people are so uncivilized, ignorant and stolid, that it is not possible to induce them to adopt any changes. It is a charge really against our merit. What we have tested and found true on the anvil of experience, we dare not change. Many thrust their advice upon India and she remains steady. This is her beauty: it is the sheet-anchor of hope.
2. Civilization is that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing. We know ourselves. The Gujarati equivalent for civilization means “good conduct”.
3. If this definition be correct, then India, as so many writers have



shown, has nothing to learn from anybody else, and this is as it should be. We notice that the mind is a restless bird, the more it gets the more it wants and still remain unsatisfied. The more we indulge our passions, the more unbridled they become. Our ancestors, therefore, set a limit to our indulgences. They saw that happiness was largely a mental condition. A man is not necessarily happy because he is rich, or unhappy because he is poor. The rich are often seen to be unhappy, the poor to be happy. Millions will always remain poor. Observing all this, our ancestors dissuaded us from luxuries and pleasures. We have managed with the same kind of plough as existed thousands of years ago. We have retained the same kind of cottages that we had in former time and our indigenous education remains the same as before. We have had no system of life-corroding competition. Each followed his own occupation or trade and charged a regulation wage.

4. It was not that we did not know how to invent machinery, but our forefather knew that, if we set our hearts after such things, we would become slaves and lose our moral fiber. They, therefore, after due deliberation decided that we should only do what we could with our hands and feet. They saw that our real happiness and health consisted in a proper use of our hands and feet. They further reasoned that large cities were a snare and a useless encumbrance and that people would not be happy in them, that there would be gangs of thieves and robbers, prostitution and vice flourishing in them and that poor men would be robbed by rich men. They were therefore, satisfied with small villages. They saw that kings and their swords inferior to the sword of ethics and they, therefore, held the sovereigns of the earth to be inferior to the *Rishis* and the *fakirs*. A nation with a constitution like this is fitter to teach others than to learn from others. This nation had courts, lawyers and doctors, but they were all within bounds. Everybody knew that these professions were not particularly



superior; moreover, these *Vakils* and *Vaids* did not rob people; they were considered people's dependants, not their masters. Justice was tolerably fair. The ordinary rule was to avoid courts. There were no touts to lure people into them. This evil, too, was noticeable only in and around capital. The common people lived independently and followed their agricultural occupation. They enjoyed true Home Rule.

5. The Indian civilization as described by me, has been so described by its votaries. In no part of the world, and under no civilization have all men attained perfection. The tendency of the Indian civilization is to elevate the moral being, that of the Western civilization is to propagate immorality. The latter is godless; the former is based on a belief in God. So understanding and so believing, it behoves every lover of India to cling to the old Indian civilization even as a child clings to the mother's breast.
6. The civilization is unquestionably the best, but it is to be observed that all civilizations have been on their trial. That civilization which is permanent outlives it. Because the sons of India were found wanting, its civilization has been placed in jeopardy. But its strength is to be seen in its ability to survive the shock. Moreover the whole of India is not touched. Those alone who have been affected by western civilization have become enslaved. We measure the universe by our own miserable foot-rule. When we are slaves, we think that the whole universe is enslaved. Because we are in an abject condition, we think that the whole of India is in that condition. As a matter of fact, it is not so, yet it is as well to impute our slavery to the whole of India. But if we beat in mind the above fact, we can see that if we become free India is free. And in this thought you have a definition of Swaraj. It is Swaraj when we learn to rule ourselves. It is, therefore, in the palm of our hands. Do not consider this Swaraj to be like a dream. There is no idea of sitting still. The Swaraj that I wish to picture is such that, after we have once realized it, we shall



endeavor to the end of our life-time to persuade others to do likewise. But such Swaraj has to be experienced, by each one for himself. One drowning man will never save another. Slaves ourselves, it would be a mere pretension to think of freeing others. Now you will have seen that it is not necessary for us to have as our goal the expulsion of the English. If the English become Indianized, we can accommodate them. If they wish to remain in India along with their civilization, there is no room for them. It lies with us to bring about such a state of things.

Word - Meaning

Ignorant	-	Not knowing enough about something.
Stolid	-	Having or expressing little or no sensibility
Robbers	-	A person who steals from a place or a person
Propagate	-	To produce new plants from a parent plant
Abject	-	Existing in a low state or condition

Answer the following questions

1. Where did the people of Europe learn their lessons from and what did they imagine while learning the lesson?
2. What is the charge against India?
3. Why is the mind a restless bird, according to Gandhiji?
4. Why did our ancestors set a limit to our indulgences?
5. Why did our ancestors hold the sovereigns of the earth to be inferior to the *Rishis* and the *fakirs*?
6. Why did our ancestor choose to be satisfied with small villages?
7. Draw the picture of the Swaraj in your own words that Gandhiji wished to see.
8. Should India adopt western changes or continue to follow its traditional ways ? Give reasons to support your answer.



Language Skill

Change the following sentences into Passive Voice

- a. The Governor inaugurated the exhibition at ten o' clock.
- b. The crowd expected their leader to arrive early in the morning.
- c. Who taught her Computer Science?
- d. They unanimously named Ravi the captain of the team.
- e. The President gave the commander an award.
- f. Do not tell a lie.
- g. Please open the door.
- h. It is time to stop the work.
- i. They say he is a spy.
- j. One should keep one's promise.

Now match the idioms under column A with their meanings in column B

A. IDIOMS

B. MEANINGS

Save one's skin	A sudden unexpected event or news
Make both ends meet	To be the most powerful
A bolt from the blue	Viewed with suspicion and distrust
Go to grave	To protect oneself from difficulty
Have the whip hand	Manage one's expenses within one's income
Under a cloud	To exit the world

Identify the two Main clauses and Conjunction in each of the following sentences

- a) It started raining suddenly and people ran for shelter.
- b) Understand the concept well, otherwise you cannot solve the problem.



-
- c) Fifty candidates appeared for the interview, but only five were selected.
 - d) Ramesh did not know Spanish, so he wanted a translator.
 - e) He is a good actor, still he is not popular.

Speaking Skill

‘A friend in need is a friend indeed.’ Does this hold good in all situations? Share your views with your class.

Activity

- i) Have you ever been on an adventurous trip? If so, share your success story with your friends.
- ii) How will you organize or plan for a trip or an event? Do you have the habit of preparing a check-list? Discuss.



Chapter - 6

India –Her Past and Future

❖ *This chapter is based on the speech given by Pandit Jawahar Lal Nehru about India with reference to her history, her freedom struggle and the vision for her better future with delicate steps towards achievement of those goals.*

1. To endeavour to understand and describe the India of today would be the task of a brave man. To describe tomorrow's India would verge on rashness. What is India? That is a question which has come back again and again to my mind. The early beginnings of our history filled me with wonder. It was the past of a virile and vigorous race with a questioning spirit and an urge for free inquiry, and even in its earliest known period giving evidence of a mature and tolerant civilization. Accepting life and its joys and burdens, it was ever searching for the ultimate and the universal. Gradually deterioration set in. Thought lost its freshness and became stale and the vitality and exuberance of youth gave place to crabbed age. Instead of spirit of adventure there came lifeless routine and the broad and exciting vision of the world was cabined and confined and lost in caste divisions, narrow social customs and ceremonials. Even so, India was vital enough to absorb the mass of people that flowed into her mighty ocean of humanity and she never quite forgot the thoughts that had stirred in the days of her youthful vigour.
2. Subsequently, India was powerfully influenced by the coming of Islam and Muslim invasions. Western colonial powers followed, bringing a new type of domination and a new colonialism and, at the same time, having the impact of fresh ideas and the industrial civilization that was growing up in Europe. This period culminated after a long struggle, in independence and now we



face the future with all this burden of the past upon us and the confused dreams and stirrings of the future that we seek to build.

3. In the tumult and confusion of our time, we stand facing both ways, forward to the future and backward to the past, being pulled in both directions. How can we resolve this conflict and evolve a structure for living which fulfils our material needs and at the same time, sustains our mind and spirit? What new ideals or old ideals, varied and adapted to the new world, can we place before our people, and how can we galvanize the people into wakefulness and action?
4. Change is essential but continuity is also necessary. The future has to be built on the foundations laid in the past and in the present. To deny the past and break with it completely is to uproot ourselves and sapless, dry up. It was the virtue of Gandhiji to keep his feet firmly planted in the rich traditions of our race and our soil and, at the same time, to function on the revolutionary plane. Above all, he laid stress on truth and peaceful means. Thus he built on old foundations, and at the same time, oriented the structure towards the future. Living is a continual adjustment to changing conditions. The rapidity of technological change in the last half-century has made the necessity of social change greater than ever, and there is a continual maladjustment. The advance of science and technology makes it definitely possible to solve most of the economic problems of the world and, in particular, to provide the primary necessities of life to everyone all over the world. The methods adopted will have to depend upon the background and cultural development of a country or a community.
5. India today presents a very mixed picture of hope and anguish of remarkable advances and at the same time of inertia; of a new spirit and also the dead hand of the past and of privileges; of an overall and growing unity and many disruptive tendencies. Withal there is a great vitality and ferment in people's minds and



activities.

6. It is a remarkable thing that a country and a people rooted in this remote past, who have shown so much resistance to change in the past, should now be marching forward rapidly and with resolute steps. What will emerge from the labour and the tumults of the present generation? I cannot say what tomorrow's India will be like, I can only express my hope and wishes. I want India to advance on the material plane – to fulfil her Five Year Plans to raise the standard of living of her vast population: I want the narrow conflicts of today in the name of religion or caste, language or province to cease, and a classless and casteless society to be built up where every individual has full opportunity to grow according to his worth and ability. In particular, I hope that the curse of caste will be ended for there is neither democracy nor socialism on the basis of caste.

-A speech by Pt. Jawaharlal Nehru

Word - Meaning

Vigour	-	Active strength
Tumult	-	Disorderly agitation
Sapless	-	Lacking vitality or spirit
Ferment	-	A state of unrest

Say whether the following statements are True or False:

1. Nehru is making this speech in a period of stability many years after India won her independence.
2. There is confusion and worry in Nehru's mind about the best way forward.
3. Nehru is against change.



4. Nehru is a man of science and has faith in the powers of technology.
5. Nehru does not want a complete break with the rich traditions of the past.

Answer the following questions

1. According to Pt. Nehru, what made India lose her great vision?
2. How was India powerfully influenced by the coming of Islam and Muslim invasions ?
3. What were the kinds of impact Western Colonial powers had upon India?
4. “We stand facing both ways”. Explain.
5. What did Pt. Nehru say about Mahatma Gandhi?
6. What mixed picture of India can be seen in the speech by Pt. Nehru?
7. What was the hope expressed for India by Pt. Nehru?

Vocabulary and Grammar

- Opposite /Antonyms Words
- In this speech by Nehru there are many pairs of opposite or nearly opposite words e.g., advance - inertia.

Find the antonyms (the opposites) of the following from the speech.

Improvement, Fresh, Weakness, Timidity,

Forward, Near, Future, Spiritual, Cabined.

- Put the verb in the correct form - Present Continuous Tense or Simple Present Tense:
 1. River Ganga_____ (flow) into the Bay of Bengal.
 2. Please turn the tap off. Water _____ (flow) down the drain.



3. The train is never late. It always _____ (leave) on time.
4. There has been an accident. The train _____ (run) late today.
5. Can you drive? I _____ (learn). My father _____ (teach) me.

Reading

Summarise the passage in your own words, identifying the main ideas and also give a suitable title.

There are several distinct dimensions in which our youth must equip itself. The first is the physical. Building a great democracy and defending it from aggressors requires a young generation that is physically strong, with muscles of iron and nerves of steel and for this it must equip itself by undertaking physical training and developing physical fitness to the maximum extent possible.

The second dimension is the intellectual. We live in a highly competitive age of science and technology and can no longer afford the luxury of mediocrity if we are to forge ahead. Therefore, every young man and woman studying in schools, colleges and universities must aim at academic ability of the highest order.

The third is the dimension of patriotism. I am concerned here not so much with the routine meaning of this term as with that deeper patriotism which transcends all pettiness and creates in our youth a deep urge for national unity and progress.

Writing Skill

- Make a poster on Role of Youth in Combating corruption.

or

Make a poster on India of my dream.



➤ Prepare a speech on “The importance of reading habit” in about 100–150 words using the hints given below adding your own ideas.

- Introduction
- Suggested value points
 - Knowledge enrichment - Skill development -
 - Meaningful usage of time - Overall development
- Conclusion



Chapter - 7

Sanskrit; Key to Study the History of the Human Mind

❖ *[This chapter is based on a part of the lecture given by Friedrich Maximilian Müller. It speaks about the glory of Sanskrit as a language which has conveyed plethora of knowledge and wisdom to the world. This is an extract from the Lecture on **What can India teach us?** Delivered by Friedrich Maximilian Müller in 1882 in the University of Cambridge to the aspirants of Indian Civil Service]*

1. Even the study of fables owes its new life to India, from whence the various migrations of fables have been traced at various times and through various channels from East to West. Buddhism is now known to have been the principal source of our legends and parables. But here, too, many problems still wait for their solution. Think, for instance, of the allusion to the fable of the donkey in the lion's skin, which occurs in Plato's Cratylus. Was that borrowed from the East? Or take the fable of the weasel changed by Aphroditê into a woman who, when she saw a mouse, could not refrain from making a spring at it. This, too, is very like a Sanskrit fable; but how then could it have been brought into Greece early enough to appear in one of the comedies of Strattis, about 400 B.C.? Here, too, there is still plenty of work to do.
2. We may go back even farther into antiquity, and still find strange coincidences between the legends of India and the legends of the West, without as yet being able to say how they travelled, whether from East to West, or from West to East. That at the time of Solomon there was a channel of communication open between India and Syria and Palestine is established beyond doubt, I believe, by certain Sanskrit words which occur in the Bible as



names of articles of export from Ophir, articles such as ivory, apes, peacocks, and sandalwood, which, taken together, could not have been exported from any country but India. Nor is there any reason to suppose that the commercial intercourse between India, the Persian Gulf, the Red Sea and the Mediterranean was ever completely interrupted, even at the time when the Book of Kings is supposed to have been written.

3. Many of you may have studied not only languages, but also the Science of Language, and is there any country in which some of the most important problems of that science, say only the growth and decay of dialects, or the possible mixture of languages, with regard not only to words, but to grammatical elements also, can be studied to greater advantage than among the Aryan, when brought in contact with their various invaders and conquerors, the Greeks, the Yuetchi, the Arabs, the Persians, the Moguls, and lastly the English?
4. Again, if you are a student of Jurisprudence, there is a history of law to be explored in India, very different from what is known of the history of law in Greece, in Rome, and in Germany, yet both by its contrasts and by its similarities full of suggestions to the student of Comparative Jurisprudence. New materials are being discovered every year, as, for instance, the so-called *Dharma* which have supplied the materials for the later metrical law-books, such as the famous Laws of *Manu*. What was once called “The Code of Laws of *Manu*,” & confidently referred to 1200, or at least 500 B.C.
5. You will find yourselves everywhere in India between an immense past and an immense future, with opportunities such as the old world could but seldom, if ever, offer you. Take any of the burning questions of India of the day—popular education, higher education, parliamentary representation, codification of laws, finance, emigration, poor-law; and whether you have anything to teach and to try, or anything to observe and to learn,



India will supply you with a laboratory such as exists nowhere else. That very Sanskrit, the study of which may at first seem so tedious to you and so useless, if only you will carry it on, as you may carry it on here at Cambridge better than anywhere else, will open before you large layers of literature, as yet almost unknown and unexplored, and allow you an insight into strata of thought deeper than any of you have known before, and rich in lessons that appeal to the deepest sympathies of the human heart.

India for the future belongs to Europe, it has its place in the Indo-European world, it has its place in our own history, and in what is the very life of history, the history of the human mind.

6. And in that study of the history of the human mind, in that study of ourselves, of our true selves, India occupies a place second to no other country. Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere, you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India, and in India only. I may perhaps be able at the same time to appeal to the sympathies of other members of this University, by showing them how imperfect our knowledge of universal history, our insight into the development of the human intellect, must always remain, if we narrow our horizon to the history of Greeks and Romans, Saxons and Celts, with a dim background of Palestine, Egypt, and Babylon, and leave out of sight our nearest intellectual relatives, the *Aryans* of India, the framers of the most wonderful language, the Sanskrit, the fellow-workers in the construction of our fundamental concepts, the fathers of the most natural of natural religions, the makers of the most transparent of mythologies, the inventors of the most subtle philosophy, and the givers of the most elaborate laws.
7. I am not speaking as yet of the literature of India as it is, but of



something far more ancient, the language of India, or Sanskrit. What, then, is it that gives to Sanskrit its claim on our attention, and its supreme importance in the eyes of the historian?

8. First of all, its antiquity—for we know Sanskrit at an earlier period than Greek. But what is far more important than its merely chronological antiquity is the antique state of preservation in which that Aryan language has been handed down to us.
9. This is what I call history in the true sense of the word, something really worth knowing, far more so than the scandals of courts, or the butcheries of nations, which fill so many pages of our Manuals of History. And all this work is only beginning, and whoever likes to labor in these the most ancient of historical archives will find plenty of discoveries to make—and yet people ask, what is the use of learning Sanskrit?
10. Every child now learns at school that English is an Aryan or Indo-European language, that it belongs to the Teutonic branch, and that this branch, together with the Italic, Greek, Celtic, Slavonic, Iranian, and Indic branches, all spring from the same stock, and form together the great Aryan or Indo-European family of speech. To speak the same language constitutes a closer union than to have drunk the same milk; and Sanskrit, the ancient language of India, is substantially the same language as Greek, Latin, and Anglo-Saxon. This is a lesson which we should never have learned but from a study of Indian language and literature, and if India had taught us nothing else, it would have taught us more than almost any other language ever did.
11. The concept of the European man has been changed and widely extended by our acquaintance with India, and we know now that we are something different from what we thought we were. This is much the same as what the discovery of Sanskrit has done for us. It has added a new period to our historical consciousness, and revived the recollections of our childhood, which seemed to have vanished forever.



12. Whatever else we may have been, it is quite clear now that, many thousands of years ago, we were something that had not yet developed into an Englishman, or a Saxon, or a Greek, or a Hindu either, yet contained in itself the germs of all these characters.
13. All I wish to impress on you by way of introduction is that the results of the Science of Language, which, without the aid of Sanskrit, would never have been obtained, form an essential element of what we call a liberal, that is an historical education—an education which will enable a man to do what the French call s'orienter, that is, “to find his East,” “his true East,” and thus to determine his real place in the world; to know, in fact, the port whence man started, the course he has followed, and the port toward which he has to steer.
14. We all come from the East - all that we value most has come to us from the East, and in going to the East, not only those who have received a special Oriental training, but everybody who has enjoyed the advantages of a liberal, that is, of a truly historical education, ought to feel that he is going to his “old home,” full of memories, if only he can read them. Instead of feeling your hearts sink within you, when next year you approach the shores of India, I wish that every one of you could feel what Sir William Jones felt, when, just one hundred years ago, he came to the end of his long voyage from England, and saw the shores of India rising on the horizon. At that time, young men going to the wonderland of India were not ashamed of dreaming dreams and seeing visions; and this was the dream dreamed and the vision seen by Sir William Jones, then simple Mr. Jones:
15. “When I was at sea last August (that is in August, 1783), on my last voyage to this country (India) I had long and ardently desired to visit, I found one evening, on inspecting the observations of the day, that India lay before us, Persia on our left, while a breeze from Arabia blew nearly on our stern. It gave me inexpressible pleasure to find myself in the midst of so noble an amphitheatre,



almost encircled by the vast regions of Asia, which has ever been esteemed the nurse of sciences, the inventress of delightful and useful arts, the scene of glorious actions, fertile in the productions of human genius, and infinitely diversified in the forms of religion and government, in the laws, manners, customs, and languages, as well as in the features and complexions of men. I could not help remarking how important and extensive a field was yet unexplored, and how many solid advantages unimproved.”

16. India wants more such dreamers as that young Sir William Jones, standing alone on the deck of his vessel and watching the sun diving into the sea - with the memories of England behind and the hopes of India before him, And as it was a hundred years ago, so it is now; or at least, so it may be now. There are many bright dreams to be dreamed about India, and many bright deeds to be done in India, if only you will do them.

BIOGRAPHY

Friedrich Maximilian Müller, the son of Wilhelm Müller was born at Dessau on 6th December 1823. He matriculated at Leipzig in his eighteenth year, studying classical philology, and receiving his degree in 1843. He immediately began a course of Oriental studies, chiefly Sanskrit, under the supervision of Professor Brockhaus, and in 1844 engaged in his translation of the “Hitopadesa.” He relocated from Leipzig to Berlin, and attended the lectures of Bopp, Rucker, and Schelling. The next year he went to Paris to listen to Eugene Burnouf at the Collège de France. He now began the collecting of material for his great quarto edition of the “Rig–Veda Sanhita”. He visited England for this purpose to examine the manuscripts in the Bodleian Library and at the India House. At the recommendation of H. H. Wilson, the Orientalist, he was commissioned by the East India Company to publish his edition in England at their expense. The first volume appeared in 1849, and five others followed during the next



few years. In 1850 he delivered a course of “Lectures on Comparative Philology” at Oxford and was appointed Taylorian Professor of Modern European Languages and Literature. He was made one of the eight foreign members of the Institute of France. The Volney prize was awarded to him by the French Academy for his “Essay on the Comparative Philology of Indo–European Languages and its Bearing on the Early Civilization of Mankind.”

Besides editing the translations of the “Sacred Books of the Principal Religions”, he has published a “Handbook for the Study of Sanskrit”, a “Sanskrit–English Dictionary and Grammar”, “Lectures upon the Science of Language”, “An Introduction to the Science of Religion”, “Essays on Mythology”, “Chips from a German Workshop”, etc.

Word - Meaning

Fables	-	A short story that teaches a moral lesson
Antiquity	-	A building or object from ancient times
Invaders	-	Someone who enters by force in order to conquer

Answer the following

1. Write the words mentioned in the chapter which are believed to be of Indian origin.
2. What according to Muller can be studied from Aryans?
3. According to Muller, what is the speciality of Sanskrit?
4. Why is Sanskrit the most wonderful language?
5. What is meant by finding ‘true east’?
6. What did Mr. Jones write about his visit to India?
7. Summarize the chapter in your own words.



Grammar

Complete the following passage using the prepositions

When Lakshmi was (1) _____ school, she practised music from Monday (2) _____ Friday. She involved herself (3) _____ the school orchestra. She was responsible (4) _____ conducting many programmes. She was very popular (5) _____ her schoolmates, as she was kind, friendly and helpful.

Choose the appropriate linker from within the brackets and complete the sentences.

- a) I could not complete my paper in the examination _____ (because, but) I was slow in answering the questions.
- b) It started raining, _____ (yet, so) we could not play.
- c) _____ (As, If) I got up early, I managed to reach school on time.
- d) _____ (Though/Whereas) he committed a mistake, he apologised _____ (and/since) promised that he would not repeat it.
- e) This is _____ (how/what) it must be done.
- f) The vendor saw the train moving slowly from the platform, _____ (therefore/until) he got in.
- g) I was not well, _____ (but/so) I did not attend the class.

Writing Skill

- The Government of M.P has imposed a ban on the use of plastic. Effective implementation of this ban depends on public awareness and individual responsibility.

Write an article of 150 words for your school magazine to create an awareness about the dangers posed by indiscriminate use of plastic. Expand the ideas given below as notes.



Notes:

- a. Introduction
 - (i) Plastic – synthetic material – doesn't decompose in soil
 - (ii) Inevitable role of plastic – man's day-to-day life
- b. Human Health Hazard
 - (i) Leeching of plastic into food – micro plastic entering food chain
 - (ii) Human body's inability to deal with this unnatural substance
 - (iii) Reaction of micro plastic in human body and ill effects
- c. Adverse effects on plants and animals
 - (i) Plastic particles choking waterways – affect aquatic animals
 - (ii) Ingestion by aquatic and terrestrial animals–blocking of intestines and respiratory passages
- d. Environmental Degradation
 - (i) Manufacturing process and burning of plastics–pollute atmosphere
 - (ii) Plastic–non-biodegradable – interferes with soil microorganisms – affects soil fertility
- e. Conclusion
 - (i) Suggestions for restricted use – alternatives for one-time use of plastics
 - (ii) Segregation of plastic waste – for recycling

Activity

- Conduct an essay competition in your school to educate on the glory of Sanskrit as a language which has conveyed plethora of knowledge and wisdom to the world.



Chapter - 8

The Need of Guru

- Swami Vivekananda

- ❖ *This chapter speaks on an important topic: the relationship between teacher and student; its meaning, its existence and the kind of bond shared by both. A vital chapter for students.*
1. Every soul is destined to be perfect, and every being, in the end, will attain the state of perfection. Whatever we are now is the result of our acts and thoughts in the past; and whatever we shall be in the future will be the result of what we think and do now. But this, the shaping of our own destinies, does not preclude our receiving help from outside; nay, in the vast majority of cases such help is absolutely necessary. When it comes, the higher powers and possibilities of the soul are quickened, spiritual life is awakened, growth is awakened, and man becomes holy and perfect in the end.
 2. This quickening impulse cannot be derived from books. The soul can only receive impulses from another soul, and from nothing else. We may study books all our lives, we may become very intellectual, but in the end we find that we have not developed at all spiritually. It is not true that a high order of intellectual development always goes hand in hand with a proportionate development of the spiritual side in Man. In studying books, we are sometimes deluded into thinking that thereby we are being spiritually helped; but if we analyse the effect of the study of books on ourselves, we shall find that at the utmost it is only our intellect that derives profit from such studies, and not our inner spirit. This inadequacy of books to quicken spiritual growth is the reason why, although almost every one of us can speak most wonderfully on spiritual matters, when it comes to action and the



living of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit, the impulse must come from another soul.

3. The person from whose soul such impulse comes is called the Guru — the teacher; and the person to whose soul the impulse is conveyed is called the Shishya — the student. To convey such an impulse to any soul, in the first place, the soul from which it proceeds must possess the power of transmitting it, as it were, to another; and in the second place, the soul to which it is transmitted must be fit to receive it. The seed must be a living seed, and the field must be ready ploughed; and when both these conditions are fulfilled, a wonderful growth of genuine religion takes place. "The true preacher of religion has to be of wonderful capabilities, and clever shall his hearer be" — आश्चर्यो वक्ता कुशलोऽस्य लब्धा; and when both of these are really wonderful and extraordinary, then will a splendid spiritual awakening result, and not otherwise. Such alone are the real teachers, and such alone are also the real students, the real aspirants. All others are only playing with spirituality. They have just a little curiosity awakened, just a little intellectual aspiration kindled in them, but are merely standing on the outward fringe of the horizon of religion. There is no doubt some value even in that, as it may in course of time result in the awakening of a real thirst for religion; and it is a mysterious law of nature that as soon as the field is ready, the seed must and does come; as soon as the soul earnestly desires to have religion, the transmitter of the religious force must and does appear to help that soul. When the power that attracts the light of religion in the receiving soul is full and strong, the power which answers to that attraction and sends in light does come as a matter of course.
4. There are, however, certain great dangers in the way. There is, for instance, the danger to the receiving soul of its mistaking



momentary emotions for real religious yearning. We may study that in ourselves. Many a time in our lives, somebody dies whom we loved; we receive a blow; we feel that the world is slipping between our fingers, that we want something surer and higher, and that we must become religious. In a few days that wave of feeling has passed away, and we are left stranded just where we were before. We are all of us often mistaking such impulses for real thirst after religion; but as long as these momentary emotions are thus mistaken, that continuous, real craving of the soul for religion will not come, and we shall not find the true transmitter of spirituality into our nature. So whenever we are tempted to complain of our search after the truth that we desire so much, proving vain, instead of so complaining, our first duty ought to be to look into our own souls and find whether the craving in the heart is real. Then in the vast majority of cases it would be discovered that we were not fit for receiving the truth, that there was no real thirst for spirituality.

5. There are still greater dangers in regard to the transmitter, the Guru. There are many who, though immersed in ignorance, yet, in the pride of their hearts, fancy they know everything, and not only do not stop there, but offer to take others on their shoulders; and thus the blind leading the blind, both fall into the ditch.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितम्मन्यमानाः ।

दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥

— "Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind men led by the blind." — (Katha Up., I. ii. 5). The world is full of these. Everyone wants to be a teacher, every beggar wants to make a gift of a million dollars! Just as these beggars are ridiculous, so are these teachers.



Word - Meaning

Deluded	-	Deceived by false beliefs
Fringe	-	A border of something
Yearning	-	To desire something very much
Stranded	-	Left in a place
Ditch	-	To get rid of or leave somebody/something
Ridiculous	-	Unreasonable

Answer the following questions

1. How do our thoughts impact our present and future?
2. What happens when 'help' comes for the soul?
3. Why cannot the 'quickenning impulse' be derived from the books?
4. Who is *Guru* and who is *Shishya*?
5. When does a 'wonderful growth of genuine religion take place'?
6. What are the dangers in regard to the transmitter and the receiving soul?
7. Give a brief summary of the chapter.

Grammar

Fill in the blanks with modal auxiliaries

- a) The candidates _____ answer five out of ten questions.
- b) How _____ you open my bag?
- c) Tajudeen _____ finish this work by Monday.
- d) _____ I go to school today?
- e) I wish you _____ tell me the truth.
- f) Poonam _____ not catch the bus yesterday.
- g) People who live in glass houses _____ not throw stones.



- h) You _____. not go to the market as I have brought vegetables.

Find out the antonym of the underlined word in each of the following sentences.

- Which are not to be despised.
 - hated
 - liked
 - respected
 - defeated
- One does not feel wise, braver or more optimistic.
 - opportunistic
 - cheerful
 - realistic
 - pessimistic
- Not the flat, shallow type
 - narrow
 - wide
 - deep
 - direct
- Predicting the arrival of visitors
 - journey
 - departure
 - migration
 - perusal
- but they are sufficient to show how subtilized the whole business has become.
 - enough
 - suffocative
 - inadequate
 - submissive

Writing Skill

- Read the following dialogue and complete the report in the space provided.

Teacher : Why are you late?

Divya : I missed the bus.

Teacher : You should have reached the bus stop on time.



Divya : My grandmother is ill. So, I had to take her to the doctor.

Teacher : I am sorry. What ails her?

Divya : She has high fever.

The teacher asked Divya why she was late. Divya replied that (a) _____. The teacher told her that (b) _____. Divya said that her grandmother was ill so she had to take her to the doctor. The teacher felt sorry and further asked her (c) _____. Divya explained that she (d) _____ high fever.

- You had been to your Grandma's house during the summer holidays. You enjoyed your stay in her company. Write a letter to your Grandma stating how much you miss her after returning to your home.

Activity

Complete the chart given below by choosing the appropriate words or phrases given in brackets.

Golden Rules of Tea Preparation

(add sugar, shaken, milk, infused properly, strainers, without cream, taken to the kettle, small quantities, China or earthenware, stirred, warmed)

Tea should be made in _____ in a teapot.



The teapot should be made of _____



The pot should be _____ beforehand.



The pot should not have _____



While pouring water the teapot should be _____



The tea leaves should be _____



After making tea, it should be _____ or the pot should be



The milk for the tea should be _____



The author does not like to _____ to tea.

Speaking Skill

Discuss in your group/class about “The Need (importance) of Guru” in your life.



Chapter – 9

The Tempest

- ❖ *The chapter is an abridged story of the play The Tempest, written by Shakespeare. This classic plot shows some of the most powerful human emotions of pain and pleasure. The strong characters, stunning spectacles and the rich imagery with a hue of magic make it an interesting one with the message of the good ultimately winning over the evil.*



PROSPERO, the Duke of Milan, was a learned and studious man, who lived among his books, leaving the management of his dukedom to his brother Antonio, in whom indeed he had complete trust. But that trust was ill-rewarded, for Antonio wanted to wear the duke's crown himself, and, to gain his ends, would have killed his brother but for the love the people bore him. However, with the help of Prospero's great enemy, Alonso, King of Naples, he managed to get into his hands the dukedom with all its honor, power, and riches. For they took Prospero to sea, and when they were far away from land, forced him into a little boat with no tackle, mast, or sail. In their cruelty and hatred, they put his little daughter, Miranda (not yet three years old), into the boat with him, and sailed away, leaving them to their fate.

But one among the courtiers with Antonio was true to his rightful master, Prospero. To save the duke from his enemies was impossible, but much could be done to remind him of a subject's love. So this worthy lord, whose name was Gonzalo, secretly placed in the boat some fresh water, provisions, and clothes, and what Prospero valued



most of all, some of his precious books.

The boat was cast on an island, and Prospero and his little one landed in safety. Now this island was enchanted, and for years had lain under the spell of a fell witch, Sycorax, who had imprisoned in the trunks of trees all the good spirits she found there. She died shortly before Prospero was cast on those shores, but the spirits, of whom Ariel was the chief, still remained in their prisons.

Prospero was a great magician, for he had devoted himself almost entirely to the study of magic during the years in which he allowed his brother to manage the affairs of Milan. By his art he set free the imprisoned spirits, yet kept them obedient to his will, and they were more truly his subjects than his people in Milan had been. For he treated them kindly as long as they did his bidding, and he exercised his power over them wisely and well. One creature alone he found it necessary to treat with harshness: this was Caliban, the son of the wicked old witch, a hideous, deformed monster, horrible to look on, and vicious and brutal in all his habits.

When Miranda was grown up into a maiden, sweet and fair to see, it chanced that Antonio and Alonso, with Sebastian, his brother, and Ferdinand, his son, were at sea together with old Gonzalo, and their ship came near Prospero's Island. Prospero, knowing they were there, raised by his art a great storm, so that even the sailors on board gave themselves up for lost; and first among them all Prince Ferdinand leaped into the sea, and, as his father thought in his grief, was drowned. But Ariel brought him safe ashore; and all the rest of the crew, although they were washed overboard, were landed unhurt in different parts of the island, and the good ship herself, which they all thought had been wrecked, lay at anchor in the harbor whither Ariel had brought her.





PRINCE FERDINAND IN THE SEA

Such wonders could Prospero and his spirits perform. While yet the tempest was raging, Prospero showed his daughter the brave ship laboring in the trough of the sea, and told her that it was filled with living human beings like themselves. She, in pity of their lives, prayed him who had raised this storm to quell it. Then her father bade her to have no fear, for he intended to save every one of them.

Then, for the first time, he told her the story of his life and hers, and that he had caused this storm to rise in order that his enemies, Antonio and Alonso, who were on board, might be delivered into his hands.

When he had made an end of his story he charmed her into sleep, for Ariel was at hand, and he had work for him to do. Ariel, who longed for his complete freedom, grumbled to be kept in drudgery, but on being threateningly reminded of all the sufferings he had undergone when Sycorax ruled in the land, and of the debt of gratitude he owed to the master who had made those sufferings to end, he ceased to complain, and promised faithfully to do whatever Prospero might command.

“Do so,” said Prospero, “and in two days I will discharge thee.”

Then he bade Ariel take the form of a water nymph and sent him in search of the young prince. And Ariel, invisible to Ferdinand, hovered near him, singing the while -

“Come unto these yellow sands And then take hands:



Court'sied when you have, and kiss'd (The wild waves
whist),Foot it featly here and there; And, sweet sprites, the burden
bear!"

And Ferdinand followed the magic singing, as the song changed
to a solemn air, and the words brought grief to his heart, and tears to
his eyes, for thus they ran -

"Full fathom five thy father lies; Of his bones are coral made.
Those are pearls that were his eyes, Nothing of him that doth fade, But
doth suffer a sea-change Into something rich and strange. Sea-nymphs
hourly ring his knell.

Hark! now I hear them, - ding dong bell!"

And so singing, Ariel led the spell-bound prince into the presence
of Prospero and Miranda. Then, behold! all happened as Prospero
desired. For Miranda, who had never, since she could first remember,
seen any human being save her father, looked on the youthful prince
with reverence in her eyes, and love in her secret heart.

"I might call him," she said, "a thing divine, for nothing natural I
ever saw so noble!"

And Ferdinand, beholding her beauty with wonder and delight,
exclaimed -



PRINCE FERDINAND SEES MIRANDA

"Most sure the goddess on whom these airs attend!"

Nor did he attempt to hide the passion which she inspired in him,
for scarcely had they exchanged half a dozen sentences, before he



vowed to make her his queen if she were willing. But Prospero, though secretly delighted, pretended wrath.

“You come here as a spy,” he said to Ferdinand. “I will manacle your neck and feet together, and you shall feed on fresh water mussels, withered roots and husk, and have sea-water to drink. Follow.”

“No,” said Ferdinand, and drew his sword. But on the instant Prospero charmed him so that he stood there like a statue, still as stone; and Miranda in terror prayed her father to have mercy on her lover. But he harshly refused her, and made Ferdinand follow him to his cell. There he set the Prince to work, making him remove thousands of heavy logs of timber and pile them up; and Ferdinand patiently obeyed, and thought his toil all too well repaid by the sympathy of the sweet Miranda.

She in very pity would have helped him in his hard work, but he would not let her, yet he could not keep from her the secret of his love, and she, hearing it, rejoiced and promised to be his wife.

Then Prospero released him from his servitude, and glad at heart, he gave his consent to their marriage.

“Take her,” he said, “she is thine own.”

In the meantime, Antonio and Sebastian would succeed to the throne on Alonso’s death. And they would have carried out their wicked purpose while their victim was asleep, but that Ariel woke him in good time.





FERDINAND AND MIRANDA

Many tricks did Ariel play them. Once he set a banquet before them, and just as they were going to fall to, he appeared to them amid thunder and lightning in the form of a harpy, and immediately the banquet disappeared. Then Ariel upbraided them with their sins and vanished too.

Prospero by his enchantments drew them all to the grove without his cell, where they waited, trembling and afraid, and now at last bitterly repenting them of their sins.

Prospero determined to make one last use of his magic power, “And then,” said he, “I’ll break my staff and deeper than did ever plummet sound I’ll drown my book.”

So he made heavenly music to sound in the air, and appeared to them in his proper shape as the Duke of Milan. Because they repented, he forgave them and told them the story of his life since they had cruelly committed him and his baby daughter to the mercy of wind and waves. Alonso, who seemed sorriest of them all for his past crimes, lamented the loss of his heir. But Prospero drew back a curtain



and showed them Ferdinand and Miranda playing at chess. Great was Alonso's joy to greet his loved son again, and when he heard that the fair maid with whom Ferdinand was playing was Prospero's daughter, and that the young folks had plighted their troth, he said –



PLAYING CHESS

“Give me your hands, let grief and sorrow still embrace his heart that doth not wish you joy.”

So all ended happily. The ship was safe in the harbor, and next day they all set sail for Naples, where Ferdinand and Miranda were to be married. Ariel gave them calm seas and auspicious gales; and many were the rejoicings at the wedding.

Then Prospero, after many years of absence, went back to his own dukedom, where he was welcomed with great joy by his faithful subjects. He practiced the arts of magic no more, but his life was happy, and not only because he had found his own again, but chiefly because, when his bitterest foes who had done him deadly wrong lay at his mercy, he took no vengeance on them, but nobly forgave them.

As for Ariel, Prospero made him free as air, so that he could wander where he would, and sing with a light heart his sweet song -

“Where the bee sucks, there suck I: In a cowslip's bell I lie;

There I couch when owls do cry. On the bat's back I do fly After summer, merrily:

Merrily, merrily, shall I live now,

Under the blossom that hangs on the bough.”



Word - Meaning

- Abstemious - Moderate, especially in eating and drinking; temperate.
- Amain - At or with great speed;
- Bark - Any boat, but especially a small sailing ship.
- Bermoothes - Refer to the Bermudas, a common word to describe tempests and enchantments.
- Betid - Happened or befell; here,
- Boatswain - The ship's petty officer, in charge of the deck crew, the rigging, anchors, boats, and so on.
- Bombard - A large leather container meant to hold liquor.
- Bourn - A limit; Boundary.
- Bring a corollary - To bring too many spirits rather than not enough.
- Chaps - Jaws
- Coragio - Take courage (Italian).
- Dowle - Small feather.
- Dropsy - A disease characterized by the accumulation of fluid in the connective tissues, resulting in swelling.
- Drowning mark - Refers to a mole, located on the boatswain's face, the appearance of which was thought to portend a person's manner of death. In this case, the boatswain's mole appears to be the type that predicts a death by hanging.
- Extirpate - To pull up by the roots.
- Feater - More graceful
- Foil - To keep from being successful; thwart; frustrate.



- Foison - Plenty; here, specifically, an abundance of produce.
- Frippery - An old clothing shop.
- Furtherer - An accomplice.
- Genius - Either of two spirits, one good and one evil, supposed to influence one's destiny.
- Hereditary sloth - The natural inclination of a younger brother to be lazy, according to Sebastian, who sees the lack of a hereditary title as a reason to achieve nothing on his own.
- Hollowly - Insincerely.
- Inch-meal - Inch by inch.
- Inveterate - Firmly established over a long period.
- Jerkin - A short, closefitting jacket, often sleeveless.
- A living drollery - Probably a puppet-show with live actors.
- Maid - Here, handmaiden, a woman or girl servant or attendant.
- Mantle - To enclose or envelop.
- Murrain - A disease of cattle.
- Patch - A court jester; any clown or fool
- Phoebus' steeds - The mythological horses that drew the chariot of the sun.
- Pied ninny - A fool.
- Rapier - A slender two-edged sword used chiefly in thrusting.
- Rate - Opinion.
- Requite - To make return or repayment to for a benefit, injury, and so on; Reward.
- Roarers - Noisy and unruly waves;



Scamels	-	The meaning is uncertain but thought to be either shellfish or rock-inhabiting birds.
Sicklemen	-	Reference to nymphs disguised as harvesters.
Signories	-	Domains or city-states in Northern Italy, subject to the rule of a lord or signior.
Subtleties	-	Here, the illusions.
Surety	-	A person who takes responsibility for another.
Swabber	-	The sailor who washes the ship and keeps the decks clean.
Tawny	-	Brownish-yellow;
Teen	-	Injury or harm
Tight and yare	-	Sound and ready.
Too massy	-	Unable to move.
Troll the catch	-	To sing the round lustily or in a full, rolling voice
Trumpery	-	Something showy but worthless;
Twain	-	Two.

Answer the following questions

1. Who was Ariel? Why did he work for Prospero?
2. Why was Prospero banished?
3. Why did Caliban hate Prospero and Miranda?
4. How did Prospero manipulate Alonso and his company?
5. What do we learn about human life from this lesson?
6. How had Prospero and his infant daughter, Miranda reached the island?
7. What was unique about the island?
8. How did Prospero raise a storm in the sea? Why had he done so?
9. Answer with reference to the context.



‘She speaks my language! Where I come from, I am the highest-ranking person who speaks this language.’

- i) Who is the speaker?
- ii) Whom is the speaker referring to?
- iii) Where does the speaker come from?
- iv) Is the speaker the highest-ranking person where he comes from? Why/Why not?

Grammar

Add the suffix - ‘ence’ or ‘ance’ to change the form of these words.

- | | | | |
|-----------|------------|----------------|-----------|
| 1. differ | 2. disturb | 3. Intelligent | 4. allow |
| 5. assure | 6. appear | 7. perform | 8. confer |

Writing Skill

Read the sentences and answer the questions

“Ariel had just appeared to tell his master what he had done with the passengers and crew of the ship.”

- a. Who was Ariel’s master?
- b. Who were the passengers of the ship?
- c. What had Ariel done?

Rajat/Rajni has gone to the railway station to make reservations. Write the conversation between him/her and the person at the ticket counter as he/she makes enquiries about the train route and/or accommodation in the train. Write the conversation in 100 words.

Speaking Skill

Imagine you are Balveer and your partner is Gresham. Try your best to persuade your partner to confess the truth. Build a conversation describing how both of you would react in such a situation. Work in pairs.

Activity

Enact the whole story in the classroom with the help of your teacher.



Chapter - 10

Ajanta Caves

- ❖ *The chapter presents historical and architectural facts about Ajanta Caves. Here we can see the story and meaning of these caves becoming clear to us. Interesting and informative chapter indeed.*
1. The Ajanta Caves are generally agreed to have been made in two distinct phases, the first during the 2nd century BCE to 1st century CE, and a second several centuries later.
 2. The caves consist of 36 identifiable foundations, some of them discovered after the original numbering of the caves from 1 through 29. The later-identified caves have been suffixed with the letters of the alphabet, such as 15A, identified between originally numbered caves 15 and 16. The cave numbering is a convention of convenience, and does not reflect the chronological order of their construction.

Caves of the first (Satavahana) period

3. The earliest group consists of caves 9, 10, 12, 13 and 15A. The murals in these caves depict stories from the Jatakas. Later caves reflect the artistic influence of the Gupta period, but there are differing opinions in which century the early caves were built. According to Walter Spink, they were made during the period 100 BCE to 100 CE, probably under the patronage of the Hindu Satavahana dynasty (230 BCE – c. 220 CE) who ruled the region. Other dating prefers the period of the Maurya Empire (300 BCE to 100 BCE). Of these, caves 9 and 10 are Stupa containing worship halls of Chaitya-griha form, and caves 12, 13, and 15A are Vihāras (see the architecture section below for descriptions of these types). The first Satavahana period caves lacked figurative sculpture, emphasizing the stupa instead.



4. According to Spink, once the Satavahana period caves were made, the site was not further developed for a considerable period until the mid-5th century. However, the early caves were in use during this dormant period, and Buddhist pilgrims visited the site, according to the records left by Chinese pilgrim Faxian around 400 CE.



Fig1:Cave 9, a first-period Hinayana-style Chaitya worship hall with stupa but no idols

Caves of the later, or Vākātaka, period

5. The second phase of construction at the Ajanta Caves site began in the 5th century. For a long time it was thought that the later caves were made over an extended period from the 4th to the 7th centuries CE, but in recent decades a series of studies by the leading expert on the caves, Walter M. Spink, have argued that most of the work took place over the very brief period from 460 to 480 CE, during the reign of Hindu Emperor Harishena of the Vākātaka dynasty. This view has been criticised by some scholars, but is now broadly accepted by most authors of general books on Indian art, for example, Huntington and Harle.
6. The second phase is attributed to the theistic Mahāyāna, or Greater Vehicle tradition of Buddhism. Caves of the second period are 1–8, 11, 14–29, some possibly extensions of earlier



caves. Caves 19, 26, and 29 are Chaitya-Grihas, the rest Viharas. The most elaborate caves were produced in this period, which included some refurbishing and repainting of the early caves.

7. Spink states that it is possible to establish dating for this period with a very high level of precision; a fuller account of his chronology is given below. Although debate continues, Spink's ideas are increasingly widely accepted, at least in their broad conclusions. The Archaeological Survey of India website still presents the traditional dating: "The second phase of paintings started around 5th–6th centuries A.D. and continued for the next two centuries".
8. According to Spink, the construction activity at the incomplete Ajanta Caves was abandoned by wealthy patrons in about 480 CE, a few years after the death of Harishena. However, states Spink, the caves appear to have been in use for a period of time as evidenced by the wear of the pivot holes in caves constructed close to 480 CE. The second phase of constructions and decorations at Ajanta corresponds to the very apogee of Classical India, or India's golden age. However, at that time, the Gupta Empire was already weakening from internal political issues and from the assaults of the Hūnas, so that the Vakatakas were actually one of the most powerful empires in India. Some of the Hūnas, the Alchon Huns of Toramana, were precisely ruling the neighbouring area of Malwa, at the doorstep of the Western Deccan, at the time the Ajanta caves were made. Through their control of vast areas of northwestern India, the Huns may actually have acted as a cultural bridge between the area of Gandhara and the Western Deccan, at the time when the Ajanta or Pitalkhora caves were being decorated with some designs of Gandharan inspiration, such as Buddhas dressed in robes with abundant folds.
9. According to Richard Cohen, a description of the caves by 7th-century Chinese traveler Xuanzang and scattered medieval



graffiti suggest that the Ajanta Caves were known and probably in use subsequently, but without a stable or steady Buddhist community presence. The Ajanta caves are mentioned in the 17th-century text *Ain-i-Akbari* by Abu al-Fazl, as twenty four rock-cut cave temples each with remarkable idols.

Worship halls



Fig 2 & 3: Top: Interior of Ajanta chaitya hall, Cave 26, photo by Robert Gill (c. 1868); Bottom: James Fergusson painting of Cave 19 worship hall.

10. The other type of main hall architecture is the narrower rectangular plan with high arched ceiling type Chaitya-griha – literally, "the house of stupa". This hall is longitudinally divided into a nave and two narrower side aisles separated by a symmetrical row of pillars, with a Stupa in the apse. The Stupa is surrounded by pillars and concentric walking space for circumambulation. Some of the caves have elaborate carved entrances, some with large windows over the door to admit light. There is often a colonnaded porch or verandah, with another space inside the doors running the width of the cave. The oldest worship halls at Ajanta were built in the 2nd to 1st century BCE,



the newest ones in the late 5th century CE, and the architecture of both resembles the architecture of a Christian church, but without the crossing or chapel chevette. The Ajanta Caves follow the Cathedral-style architecture found in still older rock-cut cave carvings of ancient India, such as the LomasRishi Cave of the Ajivikas near Gaya in Bihar dated to the 3rd century BCE. These Chaitya-griha are called worship or prayer halls.

11. The four completed Chaitya halls are caves 9 and 10 from the early period, and caves 19 and 26 from the later period of construction. All follow the typical form found elsewhere, with high ceilings and a central "nave" leading to the Stupa, which is near the back, but allows walking behind it, as walking around Stupas was (and remains) a common element of Buddhist worship (pradakshina). The later two have high ribbed roofs carved into the rock, which reflect timber forms, and the earlier two are thought to have used actual timber ribs and are now smooth, the original wood presumed to have perished. The two later halls have a rather unusual arrangement (also found in Cave 10 at Ellora) where the Stupa is fronted by a large relief sculpture of the Buddha, standing in Cave 19 and seated in Cave 26. Cave 29 is a late and very incomplete Chaitya hall.
12. The form of columns in the work of the first period is very plain and un-embellished, with both Chaitya halls using simple octagonal columns, which were later painted with images of the Buddha, people and monks in robes. In the second period columns were far more varied and inventive, often changing profile over their height, and with elaborate carved capitals, often spreading wide. Many columns are carved over all their surface with floral motifs and Mahayana deities, some fluted and others carved with decoration all over, as in cave 1.



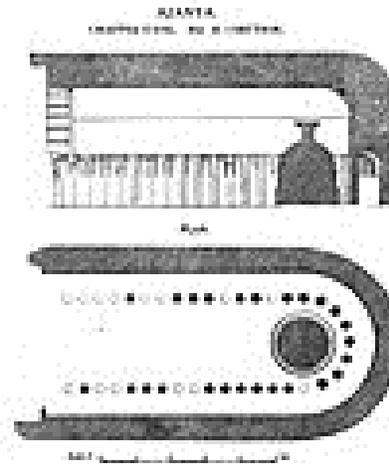


Fig 4: Cave 10: a worship hall with Jataka tales-related art (1st century BCE)

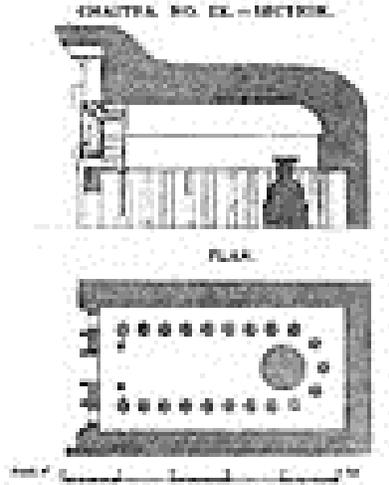


Fig 5: Cave 9: a worship hall with early paintings and animal friezes (1st century CE)

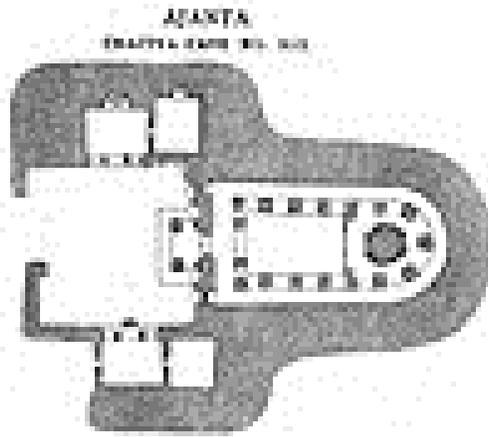


Fig 6: Cave 19: known for its figures of the Buddha, Kubera and other arts (5th century CE)

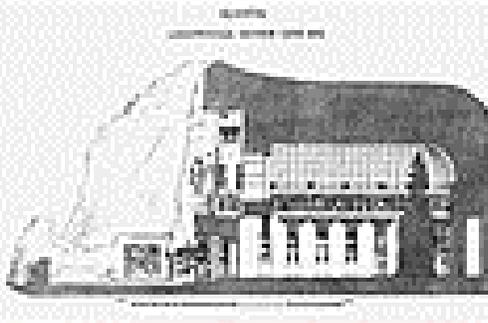


Fig 7: Cave 19: another view (5th century CE)

Word - Meaning

Convenience	-	The state of being able to proceed without difficulty.
Chronological	-	According to the order of time
Depict	-	To describe somebody/something in words
Dormant	-	Not active
Abandoned	-	And no longer in use
Colonnaded	-	A series of columns set at regular intervals and usually supporting the base of a roof structure



Perished - Destroyed or ruined

Exercise

Answer the following

1. What are the phases in which Ajanta Caves are generally agreed to have been made?
2. Give a brief idea about the numbering of the Ajanta caves.
3. What are the numbers of the earliest group of caves and what are there on the walls of those caves?
4. What are differing opinions about the century in which the earliest caves were made?
5. What is the opinion of Walter M. Spink about the second phase of construction at Ajanta caves?
6. What is Spink's idea about the incomplete construction and the reconstruction of Ajanta caves?
7. What is the difference between the form of columns of the first period and the second period?
8. Describe the architecture of *Chaitya-griha*.

Grammar

Homophones and Confusables-

You have already learnt that homophones are words that sound alike but are different in spelling and meaning.

E.g., feet – feat / face – phase / sort – sought / hair – heir/

What are *confusables*?

Confusables /confusibles are words that are commonly confused with one another in meaning or usage because of slight similarities in spelling, pronunciation or meaning.

e.g., moment – movement / except – expect / human – humane /



discover–invent

Question-Given below is a list of common confusables. Distinguish the meaning of each pair of words by framing your own sentences.

- a) emigrate - immigrate
- b) beside - besides
- c) judicial - judicious
- d) eligible - illegible
- e) conscience - conscious
- f) industrial - industrious
- g) eminent - imminent
- h) illicit - elicit
- i) prescribed - proscribed

➤ Frame illustrative sentences to distinguish the meaning of the words in the following clusters

- 1. career – carrier – courier _____
- 2. patients – patience – patents _____
- 3. accident – incident – incidence _____
- 4. scraping – scrapping – scrubbing _____
- 5. accept – except – expect _____
- 6. lesson – lessen – lesion _____
- 7. severe – sever – sewer _____
- 8. raise – rise– rice _____

➤ Form a phrase with each of the following pairs of nouns given below. Here is an example from the lesson:

fibre + tissue - fibrous tissue



- | | | |
|--------------------------|---|-------|
| 1. muscle + pain | – | _____ |
| 2. skeleton + system | – | _____ |
| 3. nerve + disorder | – | _____ |
| 4. digestion + enzymes | – | _____ |
| 5. surgery + instruments | – | _____ |
| 6. agony + experience | – | _____ |
| 7. glory + victory | – | _____ |
| 8. fancy + idea | – | _____ |
| 9. emotion + song | – | _____ |
| 10. sense + issue | – | _____ |

Reading

You have learnt note-making in previous classes. The following tasks are for strengthening this skill. Steps for note-making:

1. Give a title to the passage (main idea).
2. Pick out the key points which extend the title idea (supporting ideas).
3. Pick out points, if any, which substantiate the supporting ideas (supporting details).
4. Condense the points using relevant phrases, abbreviations, acronyms, etc.
5. Pick out the concluding idea in the passage.

Read the passage given below and make notes.

To match the best cities across the world, the Government of India initiated ‘smart cities’ to drive economic growth and improve the quality of life of people. The agenda under smart city promises to resolve urban sustainability problems. Urban forests provide a range of important ecosystem services that are critical for the sustainability of cities. Urban forestry, which is defined more as ‘Management of



Trees' contributes to the physiological, sociological and economic well-being of the society. Mangroves, lakes, grasslands, and forests in and around our cities, act as sponges that absorb the air and noise pollution and they present themselves as our cultural and recreational hotspots. However, these spots are rapidly being reclaimed and replaced in the name of development. Presence of urban green has shown to increase the economic value of the place.

Urban forests contribute to reduce the cost of building storm water drain systems for municipalities and neutralizing urban heat island effect. Plants not only provide shade but also help in regulating the micro-climate. They help regulate energy budgets, improve air quality, and curtail noise pollution. Trees, herbs, shrubs and grasses arrest sedimentation and prevent other pollutants from entering our water systems. This will give a chance for our urban lakes and rivers to recover and help improve aquatic ecosystems. Biodiversity also gets a boost through the urban forests and helps create corridors connecting the forest areas. High biodiversity areas can also help to build resilient ecosystems. Availability of forests within our urban areas gives an opportunity for children to connect to the natural environment and learn about native species.

Writing Skill

On the occasion of World Environment Day, you have been asked to deliver a speech during morning assembly on the importance of tree planting. Write the speech in about 100 – 150 words.

- Introduction
- Suggested value points

Pollution control - Medicine - Necessary for wildlife - Cause rainfall

- Conclusion



Project work:

- Visit historical and Cultural places like Forts, Temples, Lakes built in ancient times; Prepare a Group report with photographs. Present the report in class room.
- If any temples you visit make a report on the Agama Vidhi of the temple and rituals adopted in the temple. Present the report in class room.
- Visit to a library and prepare a report on the English literature books' collection.



Chapter - 11

Traditional Games of India

❖ *This is a very interesting chapter about the games of India which are played by the Indians from a very old time. The variety and the fun in the games can be understood by the details presented in the chapter*

1. The history of traditional games in India is very ancient and in Vedic literature, we find many references to *Kreeda* (क्रीडा), which refer to Games and Sports. Games are very popular throughout the world and everyone, i.e., right from the children to adults prefers to participate in them. Various traditional games are part and parcel of Indian tradition. It is more likely that many of today's Olympic disciplines are modified versions of games of strength and speed that flourished in ancient India. *Chaupar, Pallankuzhi, Gutte, Kancha, Lattoo, Gilli danda, Kith Kith, Lagori, Antyakshari, Chess (shatranj),* wrestling, polo, archery (*Teerandaji*) *kabbadi*, kho-kho, and Martial Art and hockey (possibly a fall-out from polo) etc., are some of the games believed to have originated in India. All these games require technical and tactical skills along-with other physiological components like speed, strength, stamina, agility and coordinative abilities. Apart from This, our traditional games require very little equipment and they are less expensive in comparison to the modern games, and as a result, in olden days, traditional games of Indian origin became more popular amongst the masses. They can be well promoted and Indians can retain their glorious heritage.
2. But unfortunately, in spite of being the birth place of several leading traditional games, the condition is far from being satisfactory in India and below the desired level as compared to



the other modern games. This is mainly due to the lack of promotion and encouragement. These age-old traditional games are part of the good things that our rich culture has blessed us with. We may play both traditional and modern games.

3. Games and sports are an integral part of Indian culture and heritage. Sadly, in today's generation kids are deeply involved in playing video games, play stations, laptops, watching televisions, etc. They have completely forgotten the traditional Indian indoor games. Gone are those days where kids used to go out and play with their friends. The decrease in physical activity has given rise to health issues in kids. The traditional Indian games will provide a lot of health benefits, due to their activity. Let's have an interesting walk through these traditional games of India.

Some of the traditional games played in India are:

- Chaupar
- Pallankuzhi
- Gutte
- Kancha
- Lattoo
- Gilli Danda
- Kith Kith
- Lagori
- Antakshari
- Kabaddi
- Kho Kho

Chaupar

4. *Chaupar* is an Indian game from 14th century. It consists of a cross shaped board which is either made from cloth or wool. It



also consists of wooden pawns and cowry shells. It has for players each having four pawns. Six cowry shells are used to play the game which determine their moves.

5. The centre of the cross or board is known as *Ghar*. The centre column on each arm of the cross is the "home column" for each player's men. The starting point for each player is the flower drawn on left of his home column.



Fig 8: Chaupar

6. Each player can allow his four men to enter into the game only from the starting point. The men have to travel around the outer perimeter columns in an anti-clockwise direction. Before a player brings his men home, he has to knock out another player's man. Only the players who have men can enter their home column. Once the men cross the flower, it indicates that they are safe from further attacks.

Pallankuzhi

7. *Pallankuzhi* is one of the ancient games mostly played in the South India. It actually originated from Tamil Nadu but was later played in other southern states like Kerala, Andhra Pradesh, and Karnataka and even in Srilanka and Malaysia. The game consists of a rectangular board which consists of 2 horizontal columns and 7 vertical columns in each horizontal column. Hence, there are 14 cup like columns. Cowry shells or tamarind seeds were used to play this game.





Fig 9: Pallankuzhi

8. Each cup will have 12 shells or seeds. The player starting the game has to lift all the shells from one cup and distribute one in each cup in a clockwise direction. If the player reaches the end of his cups, then he can take from his opponent's cup and continues in the same way. If the last shell falls into a cup with an empty cup beyond, then the shells in the cup beyond the empty cup are in his side. That player then continues to play from the next cup containing shells. If the last shell falls into a cup with two empty cups beyond, then his turn is over. The next player continues play in the same way, taking shells from any of his cups and going around placing shells in a clockwise direction.

Gutte

9. *Gutte* is a simple game played in many parts of our country. It is popularly played among both children and adults. It consists of 5 pieces of small stones. It is a leisure time play.

This simple game requires you to toss and spin one stone in the air and pick other stones from the ground before the airborne stone touches the ground. The process is repeated until an airborne stone strikes the ground. The process gets trickier when there are more than one stones in air. The beauty of the game lies in its simplicity, inexpensiveness. Moreover, any number of people can play this game.



Kancha

10. *Kancha* is yet another interesting and inexpensive game from India. It is a favourite game among youngsters. It is played using dark green glass marbles known as '*Kancha*'. The game involves a player hitting the selected target marble using one of his marble. Traditionally, the winner of the game takes away all marbles from the losing players.
11. The marble is held between the right hand and the forefinger of the left hand. The finger is pulled backward and is released with pressure almost in a spring action. There are various versions of the game from easy to complicated ones.

Lattoo

12. *Lattoo* is a popular game played in India using a Spinning top. This simple game came to existence in 3500 BC. In the beginning, tops were made of clay. Later, children began to use tops made of wood. Today, a variety of designed and coloured tops are available. There is a string which helps to spin the top and then helps to lift up the spinning top. Usually, two or more players can play this game. The players need to first wrap their tops with the string and then unwind it by pulling the string, making the top to rotate on the ground. The players need to pick their tops with the string as fast as they can. The player whose top spins the longest is declared as the winner.



Fig 12: Lattu



Gilli Danda

13. *Gilli Danda* is one of the most thrilling games originated from India.



Fig 13: Boys playing Gilli Danda

14. This game requires two sticks. The smaller stick should be oval-shaped wooden piece known as *Gilli* and the longer stick is known as *Danda*. The player needs to use the *Danda* to hit the *Gilli* at the raised end, which then flips in the air. When it is in the air, the player needs to hit the *Gilli*, as far as possible. Then, the player runs to touch a point outside the circle before the *Gilli* is taken by another player. The secret of winning this game lies in how well is the *Gilli* raised and hit. It can be played by any number of players.

Kith Kith

15. *Kith Kith* is a hopping game. Kids have to hop on from one box to another, drawn on the floor. *Kith Kith* is played in almost all states of India. This game does not require too much space. It can be played indoors or outdoors. It is simple, yet tricky. It requires good balance and precision.

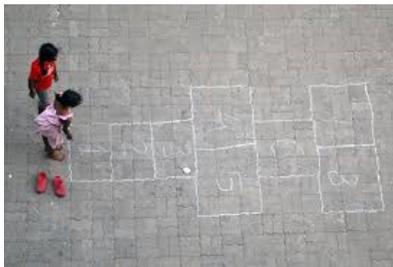


Fig 14: Kids playing Kith Kith



16. This game contains 8 blocks. Each player uses an object such as a bottle cap, shell, stone or button. A player has to stand behind the starting line and throw his object in the first block. He has to hop over the first block then to the second block and continue hopping to the eighth block, then turn around, hop back to the second block, pause and pick up the marker, hop in the first block and then come out. Then he has to toss the marker in the second block. This goes on until the player reaches the eighth block and completes the lap successfully. In this game, all hopping is done on one foot, unless there are two lateral blocks, where the player can land his both feet.

Lagori

17. *Lagori*, is another interesting game of India which involves a rubber ball and a pile of seven flat stones stacked upon one another. It is usually played between two teams, with a minimum of 3 players and a maximum of nine players in each team. This game has many names according to different regions.



Fig 15: Kids playing Lagori

18. Each team has 3 players getting 3 chances each, total nine chances per team. The players have to knock down the stones from a distance of 20 ft. If a team is unable to knock down the stones then the chance is given to the next team. The aim of the opposite team is to strike any player of the throwing team with the ball, below knee level. This sport is more popular among the rural parts of the country. The simplicity of rules also make it special.



Antyakshari

19. *Antyakshari* is an academic as well as entertaining Indian game which is played by both adults and children. It originated in India but now played all around the world. Many variations are made to the original idea.
20. Two teams are made to play this game, one team recites *Mantra/Shloka/Kosha* like *Amarkosh/song*. Then the other team has to recite *Mantra/Shloka/Kosha* like *Amarkosh/sing* a song which begins with the last letter of the one recited/song sung by the first team. Both the teams keep taking their turns. The team which can't recite/song loses in the end.
21. In *Pathashala-s*, schools and colleges, it is used as a learning tool also.

Kabaddi

22. It is one of the most popular team sport in India played at various places. *Kabaddi* is an Indian game which requires both power and skill for its play. The origin of *Kabaddi* can be pinned down to pre-historic times when man cultured how to shield in groups against animals or attack feeble animals independently or in groups for survival and food. "Mahabharata" has made an analogy of the game to a tight situation faced by Abhimanyu, the heir of the Pandava kings when he is surrounded on all sides by the enemy. Basically *Kabaddi* is more popular in various Asian Countries, though some other countries are also taking keen interest.
23. There are 2 teams with 7 seven players in each team. The aim of the game is that a single player from a team has to run into the opposing team's half of a court, touch as many defenders as possible, and return to his own court. All of this must be done without being tackled by the defenders and most importantly in a single breath. Players are taken out of the game if they are tackled



but can be brought back into the game for each point scored by their team from tackle.

Kho Kho

24. *Kho Kho* is yet another most popular game invented in India. It is played by teams of selected 12 players out of 15. From these 12 players, 9 enter the field and sit on their knees and the remaining 3 players try to avoid being touched by members of the opposing team. It is the next popular tag game after *kabaddi*. *KhoKho* is a traditional Indian sport, which is one of the oldest forms of outdoor sport, dating back to prehistoric India. It is most often played by school children in India and is a competitive game.
25. It is said that the game of *KhoKho* is a modified version of 'Run and Chase'. In ancient era, a version of the *Kho-Kho* game was played on *Raths* or chariots in Maharashtra and was known as *Rathera*. "Active Chase" is the fundamental principle of the *Kho Kho*, one and the same with the phrase "Game of Chase". With its origin in Maharashtra *Kho- Kho* is played and enjoyed by people of all ages throughout India.

Atyapatya

26. *Atya patya* is a traditional ancient game of India. It is very common game chiefly in the countryside areas. The game has been played since time immemorial, It was played with different names and improvised with convenient rules according to situation. This game was known by different names such as *Sur-pati*, *Lon-pati*, *Darya-banth*, *saragari*, *saramani*, *tilli*, *uppinat*, *uppupatti*, *choupal pati*, *panchwati*, *chikka* etc. The game is also referred as a game of tricks. Nine trenches constitute the playing area of *Atya patya* which emerges from either side of a central trench. Players of one team progress across the trenches while the other team tries to block it for which points are awarded. In Tamil Nadu this game is mentioned in old Tamil Literature by the name



of *klithatu*, etc., *Atya patya* is a traditional Indian game played, between two sides with nine players in each side. Children love to play it in almost all parts of India in present time.

Ball badminton

27. Ball badminton is an indigenous game of India. It is a racquet game played with a woolen ball upon a court of unchanging size. Ball badminton is a fast-paced game; it demands skill, quick reflexes, good judgment, agility, and the ability to control the ball with one's wrist. Previously, ball badminton was an eye-catching game for countryside boys since it requires minimum gear. The game drew a huge number of students from South India, resulting in the formation of the Ball Badminton Federation of India in 1954. This game was played as early as 1856 by the royal family in Tanjore, capital of Thanjavur district in Tamil Nadu. Now this game is enjoyed by all age groups.

***Kalarippayattu* (Martial Arts)**

28. Martial art is a part of India's ancient culture. *Kalarippayattu* is one of the oldest form of Indian martial art. This famous art is from Kerala. Indian martial art is a gift to the modern world and mother of all other Asian martial arts. Ancient India claims to have been the origin of Judo and Karate. Karate, Kung-fu, Judo, etc., are all modern variations of *Kalarippayattu*.

Mallakhambha

29. The origin of traditional game of *Mallakhambha* can be pinned down to earlier part of the 12th century. A reference of wrestlers exercising on wooden poles is found in the *Manasollasa* Sanskrit text, written by *Someshvara Chalukya* in 1135 A.D. The art lay dormant for many centuries, till it was revived by Balambhatta Dada Deodhar, the sports and fitness instructor to Peshwa Bajirao II, who reigned during the first half of the 19th century. *Mallakhambh* is an ancient traditional Indian game. 'Malla'



means gymnast or wrestler or *Pahilwan*, and 'khambha' means pole. Thus, the name 'Mallakhambha' stands for 'a gymnast's/wrestler's pole.' *Mallakhambha* was used by wrestlers for practicing their skills in the game of *Kusti*. But nowadays, *Mallakhambha* has got a special identity.

Polo

30. Manipur is said to be the place of origin of Polo, which was destined to become the favorite sport of the Englishmen in India. The word polo comes from the Tibetan word 'Pulu' which means ball. Some records indicate that it was played by the ancient Indians long ago. Probably, the game developed from the Central Asian nomads, who spent their lives on horseback. In India it was developed into a game to promote equestrian military skills and was considered the most important test of princes and warriors. In the 15th century, Babur made the sport popular when he founded the Mughal Empire. It was known as "Chaugan" meaning mallet. First Mughal emperor Zahir ud-din Babur established *Chaugan* at the Mughal court. Mughal Emperor Jalal ud-din Akbar, an outstanding player himself, introduced a set of rules in 1560s and invented an illuminated ball for playing at night as well. He was also known to have gold & silver knobs fixed at the end of his mallet. Indian polo received boost after the Indian army officially adopted polo as a sport granting access to new stables of horses. Lot of tournaments are being hosted in post independence era in polo.

Shatranj

31. The game of Chess originated in India and in the beginning called as *Ashtapada* (sixty-four squares). Later this game came to be known as *Chaturang*, which is well recognized as the earliest form of Chess. Chess is perhaps India's oldest and most loved indoor game. Chess has been played in India through centuries. It is revered as an indication of a man's intelligence and strategic



capabilities. A chess set can be found in almost every Indian home. Many of India's folktales are beleaguered with stories of kings and emperors and their chess games. Chess has also been mentioned in the great Indian epic, Mahabharata. In some form or the other, the game continued till it evolved into Chess. H. J. R. Murry, in his work titled “*A History of Chess,*” has concluded that chess is a descendant of an Indian game played in the 7th century AD. Chess is excellent for overall mental development. Chess has a very positive effect on children as well as adults.

Teerandaji (Teerkamaan)

32. The excavations at Harappa and Mohenjo - Daro revealed the use of bow and arrow as a classical Indian weapon during the warfare. The *Dhanu* is noted in the Vedas and *Dhanurveda* is an Upaveda. Among the students in the renowned olden universities of Nalanda and Taxila in ancient India. In early India, detailed training methodologies on archery were prescribed as an essential skill. Legendary figures like *Drona*, are depicted as master in the art of archery. Arjuna, Eklavya, Karna, Rama, Lakshmana, Bharata and Shatrughan the great warriors are also associated with archery. *Dhanurvedya* or archery is an indigenous game of Meghalaya. As such, it is an inherent part of the culture of Meghalaya and the festivals of the state are incomplete without Archery. Archery games were immensely popular all over India. Now it is one of the most prominent game in all continents of the world.

Boat Race

33. The snake boat race, well-known as *Vallamkali* in Kerala is an out of the ordinary traditional game played on the event of *Onam*. It is world renowned water sport and one of the major attraction in Kerala. Boat Race is truly a delight to the eyes of the tourists, who come from far off places to witness it. The history also reveals that, the *Vallamkali* (Boat Race) also took place in some



other places like The Andaman and Nicobar Islands, Cambodia, Bangkok, Myanmar, Britain etc. In the 14th century, there was a war between *Kayamkulam* and *Chembakasseri*. It is said that at that time the king *Chembakasseri Devanarayana* had strongly desired to build a right and proper war boat and he gave the responsibility to the famous “*Thachan*” (Carpenter) in that period.

Word - Meaning

- Heritage - Property that may be inherited or a special possession
- Pawns - A chess piece of the smallest value
- Hopping - To jump
- Tackled - To make an effort to deal with a difficult situation or problem

Answer the following

1. Where do you find reference to *Kreeda* ?
2. Name the games those are believed to be of Indian origin.
3. What are the components needed to play traditional games of India.
4. State the benefits of traditional games of India.
5. What is the main cause of the rising health issues in kids these days?
6. Describe *Antyakshari* in your own words.
7. Give a brief summary of the chapter.

Grammar

➤ Tick the correct options and complete the dialogue.

A: Hello. What **do you watch / are you watching?**



- B: A programme about the Jallianwala Bagh massacre, which I recorded last night. **I study / I'm studying** about it this term.
- A: All that **I know / I've known** about it is that hundreds of people **died / had died** in it.
- B: Yes, it was much, much worse than anyone **has expected / had expected**. It **went on / has gone on** for hours. **Do you want / Have you wanted** to watch the programme with me?
- A: No, thanks. I've got to do some veena practice. **I've just remembered / I just remembered** that we've got a concert tomorrow, and **I don't have / haven't** had time to practise my new piece this week.
- B: OK. **I've already done / I already did** my practice, so I've got time to watch TV. See you later.

Fill in the blanks with the correct form of the verbs given in the brackets.

- a) Everyone _____ when the earthquake hit the small town. (sleep)
- b) Evangelene _____ her job a couple of years ago. (quit)
- c) Where _____ your last holidays? (spend)
- d) I think Suresh _____ for Tiruvallur next morning. (leave)
- e) I was angry that I _____ such a mistake (make).
- f) My mother was tired yesterday because she _____ well the night before (not sleep).

Writing Skill

Read the following dialogue and complete the report in the space provided.

Priya : Where are you going?

Vijay : I am going to the railway station.



Priya : Why are you going there?

Vijay : I want to receive my uncle who is coming from Bangalore.

Priya asked Vijay (a)

.....

Vijay replied (b)

Priya further inquired (c)

Vijay stated that (d)

Reading

Read the following letter carefully, discuss with your partner and answer the questions.

Sir, I request you to publish the following letter in your daily to address an important issue which needs immediate redressal.

During weekends motorcyclists are seen racing on the East Coast Road and the Old Mahabalipuram road of Chennai. The amateur racers are risking their own lives and of the public as well. They are fearless and irresponsible, not knowing the price of human lives. Risking others and their lives for their pleasure is highly condemnable.

Even school students indulge in such activities and cause fatal accidents. The racers have started occupying the lanes and streets of busy localities. As such, the violation of traffic rules often results in loss of young lives. Such reckless riders who violate traffic rules should be punished severely.

As a responsible citizen of the society, I request the authorities concerned to take appropriate measures to put an end to this menace.

Yours truly,

Srivatsav



Questions:

- Who is the sender of the letter?
- Who is the receiver?
- What is the issue?
- What is the request of the sender?
- Who will take steps after reading it?

Speaking Skill

Speak in your assembly about the Value of Sports.

Activity

Identify the sports from the pictures.



Fig 19: Different Sports

Draw the pictures of different sports and give brief description about the sports.



Chapter - 12

Precious Words by Sarvepalli Radhakrishnan

Sarvepalli Radhakrishnan (5 September 1888 – 17 April 1975) was an Indian philosopher and statesman who served as the second president of India from 1962 to 1967. He was also the first Vice-President of India from 1952 to 1962. Radhakrishnan was awarded several high awards during his life, including a Knighthood in 1931, the **Bharat Ratna**, the highest civilian award in India, in 1954, and honorary membership of the British Royal **Order of Merit** in 1963. He was also one of the founders of Helpage India, a non-profit organisation for elderly underprivileged in India. Radhakrishnan was one of India's best and most influential twentieth-century scholars of comparative religion and philosophy.

He said that “A nation is built in its educational institutions. We have to train our youth in them. We have to impart to them the tradition of the future. Through all the complexities and diversities of race and religion, language and geography, the forces which have made our people into a nation and which alone can keep them one is being shaped. These do not belong to the material sphere. The unity is not one of physical geography, it belongs to the realm of ideas. It is a matter for men’s minds and hearts. Our country has suffered when internal dissensions predominated and central unity declined. We used to complain that those who ruled us for centuries adopted the principle of divide and rule. At any rate it is true that our subjection was due to our divisions. We must, therefore, guard ourselves against separatist tendencies of language, religion and province. It is in the universities that we should develop a corporate feeling and a feeling of social purpose. Our universities must give inspiration to a generation which stands in sore need of it.

In the different branches of our planning effort, we require trained men and it is for the universities to supply them. Naturally



young people wish to get trained in scientific, technological and professional courses. Many of the changes that have transformed our daily lives, our hopes and ideals for the future are the results of the dominating role which science has come to play in our lives. No such radical changes have ever before occurred in so brief a period of our history. But an exclusive or one-sided emphasis on scientific studies results in grave disadvantages. Power and wealth begin to exercise a kind of intoxication on the minds of men. We wish to get on and succeed. Other ends are subordinated to this one end of achieving greater wealth and higher social status. The desire to get on is a laudable ambition provided it does not exclude other more laudable ambitions. Our future welfare and destiny as a nation will depend more on our spiritual strength than on our material wealth.”

(Punjab University Convocation Address 19 December, 1953)

Radhakrishnan positioned his metaphysics within the Advaita (non-dual) Vedanta tradition (sampradaya) and like other Vedantins before him, Radhakrishnan wrote commentaries on the Prasthanatraya (that is, main primary texts of Vedanta): the *Upanishads* (1953), *Brahma Sutra* (1959), and the *Bhagavad-Gita* (1948). As an Advaitin, Radhakrishnan embraced a metaphysical idealism, but Radhakrishnan’s idealism was such that it recognized the reality and diversity of the world of experience (*prakṛti*) while at the same time preserving the notion of a wholly transcendent Absolute (Brahman), an Absolute that is identical to the Self (Atman).

He expressed his views in his speech:

vrksan chitva, pasūn hatva
krtva rudhirakardamam/
yadi evam gamyate svargam
narakam kena gamyate//

If one can go to heaven by cutting trees, killing animals and making blood to flow, how, pray, can one go to hell? This verse is a



condemnation of practices repugnant to one's conscience.

India was never conquered from without; she was defeated from within. It is the unexamined life that led to our suffering.

We must train the young to the best possible all-round living, individual and social. We must make them intelligent and good. They must learn to observe spontaneously those unwritten laws of decency and honour felt by good men.

(Sagar University Convocation Address 11 February, 1954)

He also explained about the importance of Social Science in his speech:

Social Sciences help us to understand the society in which we live, the basic needs of human beings, the economic arrangements and the political forms. Even as every educated citizen should have some knowledge of the material world in which he lives, it is equally important that he should have some knowledge of the society in which he lives.

There is a danger that a scientific view of social phenomena may incline us to a determinist view of history which looks upon social growth as obedience to certain laws. Vico proclaims that history is a regular alternation between progress and regression.

St. Simon looks upon history as a series of oscillations between organic and creative periods. Marx holds that history is a succession of economic Systems, each violently replacing its predecessor. These views raise the age-old problem whether man makes history or history makes man. Great historical figures may be products of their time, but by their individual genius they alter the climate of thought, incite revolutions, change the structure of society and start new epochs. The way in which Marx and Rousseau influenced the course of history is an illustration of it.

The study of Social Sciences will bring us nearer to the goal of human progress to some extent, as every increase of knowledge will



do. But the main objective of human progress and living in a world Community which the General Conference resolution States, requires something more than Science, natural or social. Disciplines which deal with values like Ethics, Philosophy and Religion are essential for promoting the ideals of good life and world community.

Agricultural Sciences and industrial arts can increase our productivity. But they do not tell us what we should do with increased wealth and leisure. Economics, Politics and Jurisprudence can frame good laws and define fundamental rights, but they do not by themselves bring about a good society. The knowledge of Social Sciences in the hands of men whose values are chaotic is not a help. The marvellous achievements of natural sciences in recent years gave rise to the impression that human progress would be automatically secured with the rapid advance of science and technology.

Education in Social Sciences should help us 'to grow mature and free, to flower in love and goodness', to increase wisdom and virtue. We should work for a general renewal of humanity. If the knowledge derived from sciences gets into wrong hands, the world will be in peril. If enough men and women arise in each community who are free from the fanaticisms of race, religion and ideologies, who will oppose strenuously every kind of mental and moral tyranny, who will develop in place of an angular national spirit a rounded world view, we will get near the concept of one earth one family'.

(Teaching of Social Sciences In South Asia* 15 February, 1954)

Word - Meaning

Predominated	-	To hold advantage in numbers or quantity
Intoxication	-	An unhealthy state / in a state of being drunk
Laudable	-	Deserving praise
Repugnant	-	Making you feel disgusted



Answer the following questions

1. Name the texts on which Dr. Radhakrishnan wrote commentaries.
2. What were the awards that he received?
3. How do the words of Dr. Radhakrishnan inspire us?
4. What are the suggestions that we can take from the lesson about the education system of our country.
5. Explain 'to grow mature and free, to flower in love and goodness'.
6. Give a brief account of the life and works of Dr. Radhakrishnan.
7. Summarise the lesson in your own words.

Language Skill

- Look at the underlined words in the given sentences, and see how prefixes are added.
1. He began to feel terribly drowsy and soon fell unconscious.
 2. The invisible being laughed in scorn.
 3. The Yaksha was pleased with Yudhisthira's impartiality.
- We can form the opposites by adding prefixes to words. Now replace the underlined words with appropriate words beginning with 'un', 'in' or 'im'.
1. Bindu was not happy because she could not get good marks.
 2. It is not possible to sing like Bhimsen Joshi.
 3. Anusha could not go to school because she was not well.
 4. It is not wise to study overnight during exams.
 5. The officer dismissed the clerk because he was not competent.
 6. Man is mortal but great work of art is not mortal.



- Fill in the blanks using the phrases given in brackets. Look up a dictionary if necessary. (Use them in their correct forms)

(Pour in, tired of, be weary of, known for,
come round, make peace, care for, look after)

The old father _____ his mischievous son. The son was _____ his bad deeds everywhere. He was so _____ his son's misdeeds that often there used to be bitter quarrels between them. The old man decided not to _____ him anymore.

One day the son was knocked down by a speeding vehicle. His condition was so serious that the father decided to _____ with the son. He _____ all he had on the treatment of his son. He _____ him in such way that the son _____ very soon.

Speaking Skill

Speak well

(Function: Seeking Agreement)

Here is a conversation between Sindu and Bindu. Listen to your teacher and practise the conversation changing roles.

Sindu: Bindu, there is a talent show on Sunday. Can we participate in it?

Bindu: Um... no thanks. I don't want to....

Sindu: Oh, come on, you sing well, don't you?

Bindu: Perhaps you can sing, but I can't.

Sindu: OK. Can you dance, at least?

Bindu: Of course, I can. Anyway, I'm in no mood to dance right now.

Sindu: It doesn't matter. Shall we register our names with the teacher?

Bindu: Oh, that we shall.



Note how the speakers use contracted form like can't, don't. Make a list of contracted forms of words. Then use them in short oral conversations.

Activity

Choose some sentences in the positive form and rewrite them in the interrogative form.



Poem - 1

An Elementary School Classroom in a Slum

- Stephen Spender

- ❖ *The poem presents a scene of a school in slum and the pitiful condition of the students. The element of sarcasm and the irony brings out the flavor of a modern poetry.*

Far far from gusty waves these children's faces.
Like rootless weeds, the hair torn round their pallor:
The tall girl with her weighed-down head.
The paper-seeming boy, with rat's eyes.
The stunted, unlucky heir
Of twisted bones, reciting a father's gnarled disease,
His lesson, from his desk. At back of the dim class
One unnoted, sweet and young. His eyes live in a dream,
Of squirrel's game, in tree room, other than this.

On sour cream walls, donations. Shakespeare's head,
Cloudless at dawn, civilized dome riding all cities.
Belled, flowery, Tyrolese valley. Open-handed map
Awarding the world its world. And yet, for these
Children, these windows, not this map, their world,
Where all their future's painted with a fog,
A narrow street sealed in with a lead sky
Far far from rivers, capes, and stars of words.



Surely, Shakespeare is wicked, the map a bad example,
With ships and sun and love tempting them to steal—
For lives that slyly turn in their cramped holes
From fog to endless night? On their slag heap, these children
Wear skins peeped through by bones and spectacles of steel
With mended glass, like bottle bits on stones.
All of their time and space are foggy slum.
So blot their maps with slums as big as doom.

Unless, governor, inspector, visitor,
This map becomes their window and these windows
That shut upon their lives like catacombs,
Break O break open till they break the town
And show the children to green fields, and make their world
Run azure on gold sands, and let their tongues
Run naked into books the white and green leaves open
History theirs whose language is the sun.

About the poet

Stephen Spender (1909-1995) was an English poet and an essayist. He left University College, Oxford without taking a degree and went to Berlin in 1930. Spender took a keen interest in politics and declared himself to be a socialist and pacifist. Books by Spender include Poems of Dedication, The Edge of Being, The Creative Element, The Struggle of the Modern and an autobiography, World Within World. In, 'An Elementary School Classroom in a Slum', he has concentrated on themes of social injustice and class inequalities.



Word - Meaning

- Tyrolese valley - Pertaining to the Tyrol, an Austrian Alpine province
- Catacombs - A long underground gallery with excavations in its sides for tombs. The name catacombs, before the seventeenth century was applied to the sub-terranean cemeteries, near Rome

Answer the following questions

1. How do the children's faces look like?
2. How does the poet describe the physical appearance of the boy and the girl?
3. What does the poet mean by "On sour cream walls"?
4. Why does the poet refer 'the windows' as the world to those children?
5. Why has the poet again compared the windows with catacombs in the last stanza?
6. How does the poet want the children to live their life?
7. What does the poem suggest about the slums and their educational system?

Grammar

Pick out the compound sentences in the following passage.

The food we eat has to be digested and then thrown out of the body. The air we breathe in, has to be thrown out, to help us survive. But we hold negative emotions like insecurity, anger and jealousy within ourselves for years. If these negative emotions are not eliminated, the mind grows corrupt and diseased. Let us do away with hatred and lead a healthy life filled with peace and joy

Underline the gerunds in the following sentences.



1. Boys love playing cricket.
2. I love eating ice creams.
3. Boys enjoy chanting Veda.
4. Painting is an interesting hobby.
5. Dancing gives me joy.

Writing Skill

Given below are a few proverbs. Prepare a short speech of two minutes on one of the proverbs.

- a) Nothing is impossible.
- b) Where there is a will there is a way.
- c) Together we can achieve more.

Speaking Skill

Conduct a debate for and against the motion. “Mobile phone - a big boon”

Reading

Read the stanza given below and answer the questions that follow each:

Far far from gusty waves these children’s faces.

Like rootless weeds, the hair torn around their pallor:

The tall girl with her weighed-down head. The paper-seeming boy, with rat’s eyes.

Questions:

- (a) Where, do you think, are these children sitting?
- (b) How do the faces and hair of these children look?
- (c) Why is the head of the tall girl ‘weighed down’?
- (d) What do you understand by ‘The paper-seeming boy, with rat's eyes’?



Poem- 2

A Thing of Beauty

- John Keats

- ❖ *The poem speaks about beauty contained in different things of earth and the essence of beauty is that it is immortal and joyous in nature. The use of metaphor and bright imagery makes it a beautiful poem to read.*

A thing of beauty is a joy forever
Its loveliness increases, it will never
Pass into nothingness; but will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.
Therefore, on every morrow, are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'er-darkened ways
Made for our searching: yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits. Such the sun, the moon,
Trees old, and young, sprouting a shady boon
For simple sheep; and such are daffodils
With the green world they live in; and clear rills
That for themselves a cooling covert make



'Gainst the hot season; the mid forest brake,
Rich with a sprinkling of fair musk-rose blooms;
And such too is the grandeur of the dooms
We have imagined for the mighty dead;
All lovely tales that we have heard or read;
An endless fountain of immortal drink,
Pouring unto us from the heaven's brink.

About the poet

John Keats (1795-1821) was a British Romantic poet. Although trained to be a surgeon, Keats decided to devote himself wholly to poetry. Keats' secret, his power to sway and delight the readers, lies primarily in his gift for perceiving the world and living his moods and aspirations in terms of language. A Thing of Beauty is an excerpt from his poem 'Endymion; A Poetic Romance'. The poem is based on a Greek mythology, in which Endymion, a beautiful young shepherd got enchanted by the vision of Cynthia, the Moon Goddess. The enchanted youth resolved to seek her out and so wandered away through the forest and down under the sea.

Word - Meaning

Rills	-	Small streams
Brake	-	A thick mass of ferns
Sprouting	-	Growing
Bower	-	Shady place under a tree

Answer the following questions

1. Write the things mentioned in the poem that make our spirits dark.



2. What are the 'shapes of beauty' mentioned in the poem?
3. What do the 'clear rills' do?
4. What will 'a thing of beauty' give to us?
5. Why is the thing of beauty a 'joy forever'?
6. Why has the poet called the 'tales' as 'immortal drink'?
7. Explain the following;

“And such too is the grandeur of the dooms
We have imagined for the mighty dead”

Grammar

- Complete the following exercise using a/ an/ the/ 'o' (no article) in the underlined space, where appropriate. Change capital letters to lower case letters at the beginning of a sentence if necessary.

According to (1) _____ National Weather Report, cyclones are winds circulating (2) _____ counter clockwise in(3) _____ Northern Hemisphere and clockwise in(4) _____ southern Hemisphere. Cyclones are usually accompanied by(5) _____ stormy weather. Tornadoes and hurricanes are types of cyclones.(6) _____ hurricane is (7) _____ cyclone that forms over(8) _____ tropical oceans and seas.(9) _____ hurricane rotates in(10) _____ shape of(11) _____ oval or a circle.(12) _____ Hurricane Andrew, which hit (13) _____ coasts of Louisiana and Southern Florida in August 1992, caused (14) _____ extreme devastation. It was one of (15) _____ most devastating hurricanes ever to hit(16)_____ U.S.. Fourteen people died of(17) _____ Andrew's effect.

- Complete the following sentences using appropriate determiners.
 1. Only _____ people can afford to buy a flat in Chennai.



2. She earns so _____ that she could not make a decent living.
3. _____ information that she gave proved false.
4. How _____ sugar do you want?
5. I am very tired today, as I had _____ guests today.
6. _____ of my students have become doctors.
7. _____ do I know about his personal life.
8. How _____ pages did you read?
9. _____ fertilizer used these days spoils the soil.
10. During my student life I used to give _____ trouble to my teachers.

Writing Skill

Write a paragraph of about 150 words, on the following topics

- a) The teacher I like the most
- b) The value of discipline
- c) Need for Moral Education in schools
- d) The importance of Good Health
- e) The importance of Reading
- f) The Veda

Reading

Read the stanza given below & answer the questions that follow

Some shape of beauty moves away the pall
From our dark spirits. Such the sun, the moon,
Trees old, and young, sprouting a shady boon
For simple sheep; and such are daffodils
With the green world they live in; and clear rills



That for themselves a cooling covert make
Gainst the hot season; the mid forest brake,
Rich with a sprinkling of fair musk-rose blooms;

Questions

- (a) What removes the pall from our dark spirits?
- (b) What sprouts a shady boon for sheep and how?
- (c) How do 'daffodils' and 'rills' enrich the environment?
- (d) What makes the mid-forest brake rich?

Speaking Skill

- a. Everybody enjoys holidays but, when it comes to safety 'There is no holiday for Safety'. Discuss in groups what safety measures one should take while driving a car/ two-wheeler.
- b. Your school has arranged for a road safety campaign, share a few ideas with your classmates which can be used during the campaign. For example, 'Speed thrills but kills'



Poem- 3

My Mother at Sixty-six

- Kamala Das

- ❖ *The poem is about the thought of a daughter about her mother and the physical changes that can be seen in her with her age. The use of simile and imagery brings a striking contrast between the young and the old.*

Driving from my parent's home to Cochin last Friday morning,
I saw my mother, beside me, doze, open mouthed,
Her face ashen like that of a corpse and realised with pain
That she was as old as she looked but soon
Put that thought away, and looked out at Young
Trees sprinting, the merry children spilling
Out of their homes, but after the airport's
Security check, standing a few yards
Away, I looked again at her, wan, pale
As a late winter's moon and felt that old
Familiar ache, my childhood's fear,
But all I said was, see you soon, Amma,
All I did was smile and smile and smile.....

About the poet

Kamala Das (1934) was born in Malabar, Kerala. She is recognised as one of India's foremost poets. Her works are known for their originality, versatility and the indigenous flavour of the soil. Kamala Das has published many novels and short stories in English and



Malayalam under the name ‘Madhavikutty.’ Some of her works in English include the novel “Alphabet of Lust (1977)”, a collection of short stories “Padmavati the Harlot and Other Stories (1992)”, in addition to five books of poetry. She is a sensitive writer who captures the complex subtleties of human relationships in lyrical idiom, “My Mother at Sixty-six” is an example.

Word - Meaning

Sprinting	-	Short fast race, running
Wan	-	Colourless, pale
Doze	-	Sleep lightly
Spilling	-	Overflowing

Answer the following questions

1. When and where was the poet driving towards?
2. Who was sitting beside the poet and what was she doing?
3. Why did the poet compare her mother’s face with that of a corpse?
4. Why was the pain in the realization about her mother’s age?
5. What does the poet mean by “Familiar ache, my childhood’s fear”?
6. “But all I said was, see you soon, Amma”. Explain.
7. What does the images of the ‘young trees sprinting’ and ‘the merry children spilling’ suggest?

Language Skill

- Identify the errors in each of the following sentences and rewrite the sentences correctly
1. Either Shyam or Ram have to pay the fine.



2. Abdul as well as Karim deserve praise.
 3. Ten thousand rupees a month are an insufficient income.
 4. Many a student were awarded at the function.
 5. Neither Veena nor her sisters has been informed of the accident.
 6. Mithra as well as her daughters enjoy singing.
 7. You, who is my friend, should help me.
 8. My scissors is missing.
- Change the following sentences into indirect speech
- a) The pilot said to the passengers, “The plane will land in Delhi at 9 p.m.”
 - b) The principal said, “Young students must think about the ways to control the use of plastic band in the school campus.
 - c) Goutam said to me, “I was very ill last week, but I am better now.”
 - d) Priya said, “I want to give my sister a present.”
 - e) Madhu said to me, “I am so happy you have completed your project.”

Vocabulary

- Encircle the word that has been spelt correctly, in each pair below:
1. beleive - believe
 2. separate - seperate
 3. assistant - asisstant
 4. hippocrites - hypocrites
 5. secretary - secretery
 6. buoyantly - bouyantly



-
7. necessary - neccesary
 8. evolution - evolusion
 9. athletics - atheletics
 10. warehouse - wearhouse
 11. contentuoulsy - contemptuously
 12. indispensible - indispensable
 13. tommorrow - tomorrow
 14. foriegn - foreign
 15. dysentery - dysentr

➤ Edit the following passage by correcting the spelling mistakes

Passage

Some parents are notorius in maintaining a somber environment at home, especialy during the period when their children have examinations. They should understand that breifdivertions from the main task can dramatically improve their attention span. Entertainment is, without any doubt, indispensible for children. However, parents should educate their children to use modaration in their entertainments, and above all, not to seak enjoyment at the expence of their health and success.

Writing Skill

Installing a computer

The description of installing a computer in your study room is given in the form of jumbled sentences. Rearrange the sentences in the right order and form a coherent paragraph.

1. Once you connect the CPU, connect the keyboard and mouse.
2. Before turning on the power, check that all parts are connected to the CPU.



3. First open the box and take out the computer parts.
4. Plug both the computer and the monitor with a power cord.
5. Set the computer on a table or flat surface.
6. Finally turn on the power.

➤ Unscramble the sentences.

1. rupees / lunch / to buy / it / twenty/ costs
2. become/ my/ is/ a doctor / dream/ to
3. eight years/ to win/ it/ took/ the world cup
4. as / a/ I / want/ collector/ to see /you
5. divine/is/to forgive

Reading

Read the stanza given below & answer the questions that follow each

but after the airport's security check, standing a few yards away, I looked again at her, wan, pale as a late winter's moon and felt that old familiar ache, my childhood's fear, but all I said was, see you soon, Amma, all I did was smile and smile and smile

Questions

- (a) What did the poet do after the security check?
- (b) Why did the poet compare her mother's face to a late winter's moon?
- (c) What is her childhood fear?
- (d) How do the parting words of the poet and her smile present a contrast to her real feelings?

Speaking Skill

Describe the poem in your own words



